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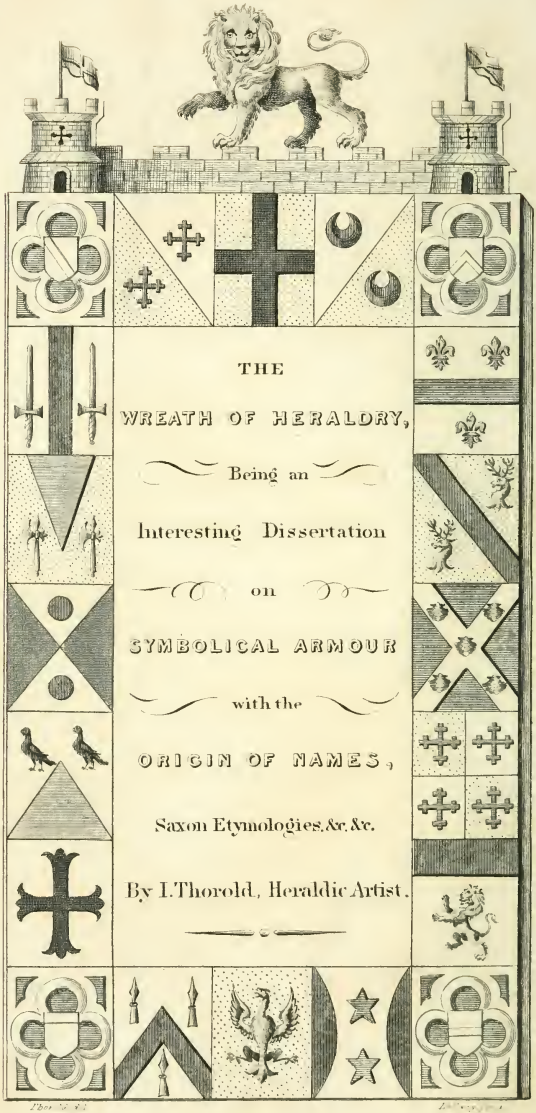

THE WREATH OF HERALDRY,

Being an

Interesting Dissertation

on

SYMBOLICAL ARMOUR

with the

ORIGIN OF NAMES,

Saxon Etymologies, &c. &c.

By I. Thorold, Heraldic Artist.

THE

WREATH

OF

HERALDRY;

OR,

A DISSERTATION

ON

SYMBOLICAL DEVICES;

together with

THE ORIGIN OF NAMES, SAXON ETYMOLOGIES,

&c. &c.

Shewing, at one View, the import and peculiar Design of the Armorial System;

WITH MANY OTHER INTERESTING PARTICULARS BELONGING TO THE SCIENCE.

By J. Thorold, Heraldic Artist.

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PREFACE.

In laying the following pages before the public, it is presumed no apology need be offered: the utility of a work which embraces History, Antiquity, and Heraldry, must be obvious to all.

The ancient and excellent works to which frequent reference is made, are, nevertheless, so complicated, that the reader is often left in the dark respecting the object in view. I have therefore endeavoured to compress the whole into one focus, omitting those controversies and jarring opinions which so much distract and even perplex the mind of the connoisseur himself.

In the pursuit of my profession, I have met with many persons of distinction, who have frankly confessed that they were unacquainted with the symbolical allusions in the Heraldic System, and consequently unable to decypher the figures and partition lines which so frequently occur in family arms; but that object is now rendered intelligent and pleasing; and in addition, much important and instructive matter,

in reference to the Names of persons, is also given; yea, it may be said, that such an arrangement of rational invention and historical record touching Arms and Names, is not to be met with in any other book of the kind; and be it observed, that (although the work is small) much expence and labour has attended its completion, (and not many copies printed;) only, being the result of a favourite pursuit, the task has been less difficult than it would otherwise have been.

This cheap and portable production, so dissimilar to any other, and embracing two great topics, viz. Arms and Names, must, it is presumed, be read with avidity and satisfaction by all parties. And that it may be still more acceptable to the public, many historical rarities are introduced: yea, all the best authorities have been consulted, which, together with my own practice and experience, it is hoped, will meet with some degree of approbation. Arms have been regarded by many, as mere marks of distinction, instead of being, as they are, a mirror, wherein is pourtrayed the character and exploits of our ancestors; and one great design in heraldry, is to have the art universal, and the arms described to be understood in all nations. Thus a Treatise, like the following, must at the present period, when science and the pursuit of knowledge engrosses so large a portion of public attention, be highly gratifying to the enquiring mind

Heraldry is now freed from that charge of confusion under which it formerly laboured, and many writers have set forth, in a very extensive manner, the nature of this science; yet the reader who has not a general taste for the subject, would soon grow weary in pursuing their voluminous discourses. I have, in consequence, culled the choicest flowers from every approved work on Arms and Names, endeavouring to represent at one short, yet comprehensive view, the excellency and glory of these Ancient Signs!

The inducement to perform this task, arises from two general considerations. First, to obviate that calumny and contempt, with which some ignoble persons, who neither regard virtue or merit, have treated this art. Secondly, to stimulate the generous minded unto a greater inquiry into the nature and use of such insignia as may pertain to their families; for many respectable individuals, in tracing their pedigrees, have been lost as in a labyrinth, through the want of a true knowledge of Heraldry, which is a clue to their origin, and has oftentimes restored the rightful possessor to his property.

J. T.

COMMENDATORY EPISTLE.

BY MR. WM. HALL,

HISTORIAN AND ANTIQUARY.

I, William Hall, of this persuasion,
To make the best use of Occasion,
Do recommend my friend, John Thorold,
To call upon you as an Herald!
Letting you know I hold my Quality,
Still pushing on Originallity.
And, 'though he is a knight at Arms,
He ne'er intends to cause alarms;
Mov'd by no other instigation,
But your both accommodation;
And very soon in him you'll find,
A well-inform'd and social mind:
Upon this mystic science rare,
His like I never could compare.
This Garland must increase his reputation,
And fill the mind with double admiration.

W. H.

THE

WREATH OF HERALDRY;

OR,

GARLAND OF SYMBOLICAL ENSIGNS.

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house," &c.

Num. ch. ii. v. 2

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THE

WREATH OF HERALDRY;

OR,

GARLAND OF SYMBOLICAL ARMOUR.

THE Land of Egypt is the source to which we may trace all the arts of the civilized world, and consequently the parent country of Heraldry. History would sufficiently corroborate this assertion, were we not capable of establishing it by occular demonstration. In short, a variety of extant monuments and paintings attest its early existence in that country. The gods and heroes of Egypt were distinguished, not only by particular vizors or masks, but by particular crests on their helmets; their priests and votaries also assumed distinguishing symbols or signs for themselves, whence originated the crests worn on the helmets of the heroic in feudal times.

We are not aware of any extant figure on Egyptian shields which will approximate to our armorial bearings, but the nature of the hieroglyphic language

seems to require that the names of people should be pictorially represented, as is indeed the case in many instances of modern heraldry; and the figure of a beetle, said to be worn by the Egyptian soldiery, is often observable in their oval shields. One point however can be ascertained. The Egyptians certainly distinguished their cities and their tribes by armorial banners, of which many representations are extant. Thus the standard of Leontopolis was a lion, of Lycopolis a wolf, &c., and it is most likely that individuals were classed in the same manner. The heraldry of the Egyptians seem naturally to have passed to the Hebrews, so long their bondsmen, and it is pretty evident that the twelve tribes distinguished themselves by the signs of the zodiac. This idea, revived by Sir William Drummond, is by no means new, nor does the supposed allusion to those signs by Jacob, imply any thing impious, magical, or offensive to the Deity—where could he search for any lasting monument of his blessing more appropriate than the zodiac? The landmarks of earth are transitory; the ocean itself is liable to change; but the starry signs preserve for ever the magnificent character which they presented to the first man.

If we turn from Palestine to Greece, which drank from the breast of Egypt her taste and genius, the first proof of connexion in heraldry is not inapposite to the foregoing remarks; for instance, the shield of Achilles, on which, among a variety of other objects, the zodiacal signs and planets appear to have been engraved; and in the age which succeeded the heroic the Grecians certainly distinguished individuals by personal ensigns.

Of Persian heraldry we can glean little information; but the modern Arms of Persia (sol in dorso

lionis), viz. a lion surmounted of a sun, are evidently of Mithraic origin. It is however curious that in the Persian bas-reliefs exhibited at Shapour, the standard there borne consists of three balls on the extreme of a cross, which was afterwards assumed by the Lombards, and from them descended to the pawnbrokers, who anciently bore that name. This was no doubt like the Tau, a mysterious symbol, and it is not unworthy remark, that the same figure entered into Saxon achievements, and is found upon both Saxon and British coins.

It would be an unnecessary task to attempt to prove that the Romans bore heraldic distinctions on their shields, for we are assured that the thundering legion was distinguished by the symbol of a thunderbolt; and that in the earliest times different legions were represented by various animals. But their vases establish the point beyond dispute, as animals frequently appear in shields represented on them. There is one shield at the British Museum distinguished by a goat, which, if heraldic analogy avails, belonged to a person named Caprus. But the most remarkable approximation of ancient and modern heraldry is preserved in a coin of Dacle, in Sicily: it is a cross with a shell in the middle, wedges in the quarters, and precisely agrees with the armorial bearings of several Saxon kings.

Our Saxon ancestry appear to have adopted a more settled system of heraldry (if we except the Egyptians) than any of the foregoing nations, with whom it is very doubtful whether armorial bearings were transmitted from father to son. Nevertheless, even hereditary transmission is not lightly to be given up. The fact of Egyptian cities having heraldic bearings argues something transmissible, and the

same may be inferred from the symbols of priesthood. So the Greek mode of applying the postfix to a name like the English *Son*, the Scotch *Mac*, and the Irish *O*, seems to imply a vocal mode of preserving the ancestral name in a family, agreeable to heraldic distinctions, the sound being analogous to the affixed crescent, mullet, rose, &c. employed to express a son by the rules of heraldic art. But to return to the Saxons, the charge of wanting the hereditary portion of heraldry may be proved as far as regards them to be misapplied, because it is evident from Saxon and Danish coins, and other memorials, that the whole race of Danish and Saxon kings assumed the cross for their arms, with distinctions and additions according to their peculiar fancy. For instance, the ensign of Egbert was the cross; Edward I. added four martlets to it; Canute, four griffins; Edward the Confessor, five martlets. Harold, as an interloper, dropped the martlets, which however were still retained by Edgar Atheling, when made Earl of Oxford.

The arms of Hengist, it appears, were a horse, which his name signified, and it is from this that the Brunswick family derive that symbol. From a Saxon coin, preserved in Camden, it appears that Anlaf, a Pagan prince, bore the very common emblazonment of an eagle for his arms. The billet and the distaff conferred upon Hugh Despencer for cowardice are of Egyptian original. The hammer of the two families, called Mallets and Martels, is derivable either from that of the god Thor, or the sacred Tau of the Phœnicians, as well as Egyptian priesthood. The truth is, that as the whole science is traceable to the Egyptians, so are a great proportion of the heraldic figures.

The patera, the cross, the mullet, the martlet, the

crescent, the dragon, griffins, winged horses, and mermen, are all noted Egyptian emblems, of which the third somewhat resembles the talismanic pentaglyph adopted by Antiochus.

The combined heraldic figure, composed of a star and crescent, is also an Egyptian hieroglyphic. This, which is by all heralds considered as a sign of the first bearer having fought under the red cross, the crusaders doubtlessly borrowed from similar armorial bearings of the Saracens and Arabs. Indeed, the Christian cross itself (i. e. a cross with the lower member prolonged) is frequently seen among the hieroglyphics, and even the cross keys of St. Peter himself belonged to Horus and Mithra, and are of Egyptian invention; thence they descended to the Druids, a cognate branch of the same priesthood.

That most leading symbol of heraldry, a dragon, was that which figured most among the hieroglyphics: to this source may be traced the famous Urgunda of the Mexicans; the great serpent depicted on the Chinese banner; and the sea snake of the Scandinavians. It became a substitute after Trajan's Dacian war for the eagle of the Romans, and passed from them to several European nations; but among none was it so great a favourite as among our British progenitors. It was the banner of the Mercian, East-Anglian, and West Saxon kings. It was borne by Cadwallo and the kings of Wales, from whom it descended to Henry VII. and by him it was introduced into the British arms. It was a favourite symbol of the Druids, who built their great temple of Abury in the form of a winged serpent, and like the orientals, represented good and evil by the contest of two dragons. It was afterwards introduced into the armorial bearings of London and Dublin; and according

to heralds, it was borne by the Milesian kings of Ireland, and during the Crusades was considered as the symbol of the universal British nation.

Hence the introduction of the griffin, so prevalent in arms, especially with the Germans. Those who have been, or are vassals, and dependants, and carry a lion for their proper arms, and whose Over-Lords bear an eagle, frequently use this cresture as composed of both. Some say the griffin is the symbol of ecclesiastical and civil authority joined together: the first shown by the forepart of the eagle, and the civil power by the hinderpart of the lion; consequently this compound figure represents wisdom united with fortitude; and here we may notice, that *Sable*, a griffin sergreant *Or*, is the coat of the Honourable Society of Gray's Inn, being one of the four Inns at Court. This position is an evident testimony of determined resolution, as this animal will never be taken alive; which device well becomes an hero in the field of Mars.

The whole science of heraldry may, in short, be called a portion of the hieroglyphical language, and the only portion of which we have the key; it represents the names of persons, their birth, their family, their titles, their great actions, by certain signs imitative or conventional. Under this point of view it is capable of a much greater improvement than it has hitherto undergone, and a shield might be practically made to represent (what the mnemonic art fails effectually to do) in a small compass, a synopsis of biography, chronology, and history. Here it may be necessary to notice the word arms (in Latin, arma,) as applied to this science; sometimes it is taken for the weapons wherewith nature has armed various creatures as the lion with his talons, the antelope,

bull, and other quadrupeds, their horns, the cock his spurs, &c. Again it may be applied to all manner of warlike implements; but arms here meant is not to be understood in any of these significations, but must be taken in a metaphorical sense, for they assume a name borrowed by a figure from the shields, targets, banners, military cassocs, and other martial habiliments, whereupon they were engraven, embossed, embroidered, or depicted, and from these, in process of time, were called arms, consequently they retain that appellation from being first used by men in arms upon their shields, &c.

These symbols were the only method that the ancients had before the invention of letters, whereby to express the nature and meaning of things, and as Dr. E. Waterhouse observes, this symbola is in resemblance what parables are in speech, it is an index referring to something more excellent that is concealed, to which it is the fescue or finger.

This sublime idea of the Doctor's will be found verified in a variety of instances, among which for the present, we may notice the circumstance of Sir E. Lake, at the battle of Edge Hill, in the civil wars, who having received sixteen wounds, and his left arm being disabled by a shot, was obliged to hold his bridle in his teeth while he continued in action, for which service he received a coat of augmentation to be borne before his own private arms, viz. in a field gules a dexter arm in armour, carrying upon a sword a banner argent, charged with a cross between sixteen shields of the first, and a lion of England in the fesse point; and for a crest, a chevalier in a fighting posture, his scarf red, his left arm hanging down useless, and holding his bridle in his teeth.

Nor was the use of these figures confined to hel-

mets and shields alone, but ships and other navigable vessels were beautified with such like marks in their foredecks, and that in very ancient times, for the distinguishing of one vessel from another, as we may read in Acts, chap. xxviii. v. 11, where St. Paul saith he went into a ship, whose sign was Castor and Pollux: so the custom has continued of naming ships according to what is carved or painted on them to this day. But, as Sir George Mackenzie observes, those ancient hieroglyphics required no fixed colours as arms do, the emblem represented some moral lesson, but arms with us are the testimony of some noble action; and Mr. Nisbet remarks, that they are hereditable marks or signs of honour, taken or granted by sovereign princes, or others deputed by them, to reward the virtuous, as well as the distinguishing of families, and should ever continue in their original colours.

Moreover similar marks or ensigns were commanded by the Almighty himself, as we read in Numbers, chap. ii. v. 2, "every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house," &c. in which words there are two sorts of marks or arms mentioned, namely, the common standard of the tribe, and the particular family ensignia, yet both of them of one nature, and depicted with some animal, vegetable, or other things, for distinctions' sake.

But modern heraldry being the reward of merit, granted to our forefathers for their services in either church or state, should be transmitted from one generation to another, down to the latest posterity, in a direct descent. But, alas, how few now-a-days, can give any tolerable account of their progenitors, even for a generation or two, or seem to have any concern about it; yet to the praise of the Scotch and Irish,

it can be said, that many of them are able to trace their descents to very remote times. I have met with an instance of one of the latter nation, pointing out his pedigree in regular succession to the days of Noah. Herein we may see the propriety of arms, and even the necessity of using them, that therein, as in a mirror, we may behold the virtues of our ancestors, and strive to preserve the same unsullied, by a well regulated life; there being no part of these devices without its proper signification, even the colours of the field as well as the charge thereof, which we shall more particularly notice in a proper place.

Between arms and names there is, therefore, a certain degree of conformity, insomuch that it is a thing unlawful for a man, but upon great occasions, to change his arms or name. Again, there are some arms that seem to have been devised according to the surnames of their bearers, as three castles for *Castleton*, three conies for *Conesby*, a bear for *Bernard*, a pine tree for *Pine*, salmons for the name of *Salmon*, &c. &c. which the French term, des arms parlentes vis, speaking coats, and are considered by some to be most ancient. Furthermore, there is between such arms and their bearers a kind of sympathy or natural participation of quality, insomuch that whosoever dishonourably useth the arms of any man, offereth indignity to his person, and according to some ancient writers, the owner thereof shall right himself against such an offender by an action of trespass. Hence these signs have ever been held in high estimation, and practised by almost all nations in the world, so that they are not (what some ignorant and malicious perverters of nobility and merit would vainly suggest) bare marks to distinguish one family from another, which in itself is necessary, but are the unerring

witnesses of the wisdom, fidelity, courage, and magnanimity of our ancestors, and ought to be regarded accordingly. Now as these figures or marks were not confined to a few nations, Mr. Bolton concludes the notion to be natural, alleging that whatever all countries, civil or barbarous, agree to in a general way, must undoubtedly proceed from the dictates of reason. This being true, as Mr. Nisbet also notices in his Essay on Cadency, it is more than probable that arms are founded upon natural ideas, and if we consider the figures in heraldry with the tinctures and pieces, whether ancient or modern, whereof arms are composed, we may arrive at some probability concerning their gradual improvement, and by this we shall sooner discover how that arms from a rude and simple beginning, have grown up to their present perfection and splendour throughout the whole world; and this we know, that they were much encouraged during the imperial government of Theodocius, and also in the time of Charles the Great, and that they have long existed, and do yet continue, noble marks of antiquity and merit. About the reign of king Arthur, or a little before, viz. in the days of Pharamond, first king of the Gauls (French), anno. 420, there began a distinction betwixt metals and colours somewhat after the modern manner; for previous to that time, they did only sketch, or rather dead colour, those excellent tokens, leaving posterity to give those master touches, as time alone gives the opportunity of improving invention, which they have done in their more orderly and general use, making them appropriate to families, as testimonies of virtue and loyal descent; which custom, it is said, and very probably too, came into mode at the irruption of the Saracens and rude barbarians into christendom, be-

cause against them did vast numbers of Christians from all parts unite themselves, and in their expeditions performed many memorable achievments.

The learned Sir Henry Spelman is of opinion that it is a difficult matter for a person to trace his pedigree more than four or five hundred years back, on account of the many distracting wars and invasions which this country has endured prior to that time; yet nevertheless (although it is more than a century since he wrote) there are several families to be found who can trace their descents beyond the Norman Conquest, though we might receive the hereditary use of them immediately after the Holy Wars, which is also Mr. Cambden's opinion, and what is asserted of the French; for in those days it was accounted the most honourable to carry such arms as had been displayed in the Holy Land against the professed enemies of Christianity. And this hereditary use of arms was established or made general in the time of Henry the Third.

Waterhouse, in his defence of arms, affirms that the first users of them in England were such of the British nobility and Saxon line as kept their honours, fortunes, and seats under the various changes of government, not being frowned upon by the Conqueror or his sons, but retaining their places in court or camp, at last became blended as one people, and from these Saxon or Norman Lords sprang most of our ancient gentry, being issues from them, dependants on them, or preferred by them; yea, sometimes dignified with badges of trust and honour, nearly resembling the arms of those great men; and it is likely they called these their followers armigeri, or esquires, as being furnished with their arms, together with which they bestowed knights' fees upon them, and by

this means, in a great measure, have the lesser nobility been increased. This also accounts for similar arms being borne by very different names, which I shall further endeavour to illustrate.

There is no one acquainted with history but must know that of old most of the great estates in England were in the hands of such families as the Conqueror invested therewith, who with their tenants, servants, and dependants, were to attend him in his wars. These great personages granted parts of their tenures to others, who were closely allied to them by marriage, service, or affection, upon such terms as were convenient, giving them also coat armour which were usually parts of their own, with such difference as best suited them. Many of the Cheshire gentry received arms in this manner, whose houses or families flourished by the aforesaid means, from the patronage of those great Earls who had power to erect baronies and other titles within their jurisdiction, which they granted to be held as freely as they themselves held them of the crown. These dependants, in imitation of the said Cheshire Earls (whose arms were garbs or wheat sheaves), did bear the like, with some alterations, additional or subtractive, and sometimes by diversifying the colours only, consequently such arms must have descended into many different families. So also from the houses of *Albany*, *Vere*, *Strange*, and *Ufford* (alias Orford), have sprung many noble families in Norfolk. And whereas the old Earl of Warwick's arms being checky, *or* and *azure*, a chevron *ermine*, many gentlemen in that country side bore checky and ermine. In Leicestershire and the neighbouring country the cinquefoil prevailed, and was borne in the arms of *Astley*, *Moton*, *Martival*, and others, through the aforementioned means, the

ancient Earls of that country bearing *gules*, a cinquefoil *ermine*. In Cumberland and the adjacent country, where the old Baron of Kendall's possessions lay, and whose arms were *argent*, two bars *gules*, on a canton of the second, a lion passant *or*, many gentlemen assumed the same in different colours and charges of the canton. *Vipont*, an ancient baron in Westmoreland, bearing for his coat six *annulets*, was imitated by the *Musgraves* and the *Lowthers*, both eminent Baron's families; and by many others in and about the said country. Hubert de Burgo, Earl of Kent, who bare *gules*, seven lozenges, *vaire*, granted lands to *Anselme de Guise*, in the counties of Buckingham and Gloucestershire, whereupon the said *Anselme* took the same arms with the addition of a canton, charged with a mullet of six points pierced. Thus also the ancient family of *Hardress*, in Kent, bears for their arms, *gules*, a lion rampant, *ermine*, debruised by a chevron, *or*, denoting thereby that they held the said manor of Hardress, by knights' service of the Castle of Tunbridge, in Kent, which was the ancient seigniory of the Clares, Earls of Gloucester. Many other instances of this kind are mentioned by the learned Mr. Cambden. Before the reduction of heralds under one regulation, these great personages granted arms, and suffered the passing of coats from one private person to another, by certain deeds, the form of which may probably be gratifying to some of our readers.

Arms granted by Robert de Morle, Marshal of Ireland, to Robert de Corby.

A touz ceux que ceste lettres verront ou orront, Robert de Morle, Mariscall d'Irlande, saluz en Dieu.

Saches moi avoir donne et grante a mon bon amee Robert de Corby et a ces heires, les armes que me sont descenduz per voie de heritage, apres le deces Monsieur Baldwine, de Manoires; cestascavoir d'ar-argent, ove une saltier engrailé de sable; avoir et porter entirement les armes jusdits au dit Robert de Corby, et ses heires a tout jours, sans impechment ou challenge du moy ou des mes heires apres ses heires. Et moy avant-dit Robert de Morley et mes heires, au dit Robert de Corby at a ces heires, les armes avantdites, en quanq en nous est, envers toutz homes a toutz joures garranterons. En tesmoignance de quel chose a cestes mes lettrs overtees iaimis mon seale. Donne au Chasteau de Risinge, le jour de la Tiffanie, le sisme jeur de Januare, l'an du Regne Edward tiers puis le Conq. d'Engleterre 22, et de France, neofisme.

A grant of Arms from Daniel to Savage.

This is a similar grant to the above mentioned, which the family of Savage received for Margaret. daughter and heir of Sir Thomas Daniers, of Bradley, in Appleton, commonly called Daniel, having issue by her second husband, John Savage, of Clifton, (in her right) a son of the same name, she granted to him and his heirs the liberty of using and bearing her coat of arms, which descended to her after the death of her father. The arms were *argent*, a pale fusilé, *sable;* and the crest a unicorn's head erased, *argent*, and were both used for several years by virtue of that grant or deed, which Sir Peter Leicester, who saw the original, informs us was written in French, dated 3 Henry V. and was to be seen among the evidences of Thomas, Earl of Rivers, at Rock Savage, anno. 1669.

Another example of the like nature we have in the family of Booth, from whence the Right Honourable the present Earl of Warrington is descended. Their arms were originally a chevron engrailed, and a canton charged with a mullet, as appears by a charter of Thomas del Booth, bearing date 43 Edward III. but at present *argent*, three boars' heads erased and erected, *sable;* which coat was the ancient arms of the Bartons, of Barton in Com Lanc, and granted anno. 5 Hen. I. 1404. And though it was usual for great men, both of the clergy and laity, to give arms and titles with places of dignity to inferior gentry, yet we must not infer from hence that all our ancient gentry or lesser nobility acquired their arms in that manner. No, in this and the succeeding reigns, whenever an expedition was undertaken, such as were gentlemen of blood repaired to the Earl Marshal, and by his authority took upon them coat armour, which were registered by the officers of arms in their records, made out for such services, whereof many yet remain; as that of the siege of Caerlaverac, the battle of Sterling, the siege of Calais, and various tournaments. At this time there was a distinction between gentlemen of blood and gentlemen of coat-armour; but the third from him that first had coat-armour, was to all purposes held a gentlemen of blood.

In the first assumption of these signs, every man did take to himself some such beast, bird, fish, serpent, or other creature, as best suited his taste or condition; for men in general are most pleased with things that are like unto themselves, and that wherein any man is particularly delighted, himself is found to be in some respects like unto.

But many reasons may be assigned for the diversity of figures, animate or inanimate, found in armorial

bearings, as unexpected accidents and events, the singularity of a country, the inclinations to certain exercises and things, offices or employments, devotion, the nature and situation of the fiefs or possessions of the nobility, a conformity to the arms of a superior already noticed, in speaking of the Earls of Kent, Cheshire, &c.

Also pilgrimages, tournaments, descent, filiation, or the adoption into other families, new discoveries, inventions, and conformity to the name; these are the principal causes, the last of which is not the least considerable. If many families had not changed the names they had at first, there would have been many more arms implying their bearer's names in England, for it is but ignorance to suppose such allusive coats to be altogether novel, the bearers thereof thinking their names sufficiently illustrious, without assuming any other device to notify them.

We may also conclude, that not very many families whose names signify any thing, but originally had something in their arms alluding thereunto. And when a dispute arose between two persons laying claim to one and the same coat, it was generally considered his whose appellation or name agreed best therewith. But in allusive arms, we must not expect all imaginable exactness, for the nature of the thing will not always admit of it; it is sufficient to denominate them such when there is some near resemblance—instance the following cases:

The Lord *Stourton* derives his name from the river Stoure; *Wallop*, from Wellhope; or as it is now written, Wallop. The first bears as a part of his arms, six fountains: the other as his coat, a bend wavy, both alluding to the said rivers. So likewise others have been named from corporeal marks, as

Blunt, from his yellow hair; *Fairfax*, from his fair bush of hair: yea, there is scarce any name or family, but what has in some measure partaken of the unavoidable vicissitudes of life. Most of the surnames in Annandale carry the arms of Bruce; in Murry, some part of the Murray's arms prevail; and in Tevidale the Douglass' arms, in whole or part, which is termed using their superior or over Lord's arms.

The Earl of Southesk's predecessors carried a cup in an escutcheon upon an eagle's breast, to shew that his progenitors were cup-bearers to the king; and *Wood*, of Largo, two ships, to shew that his ancestors were admirals; also *Burnet* carries a bugle horn in his shield, to denote thereby that he was the King's Forester in the northern parts, as Forester of that Ilk was in the south, for which he also carries three hunting horns in his coat.

The arms of most families in Spain, demonstrate some services and undertakings for the Christian religion, against its enemies the Moors and Turks, and their shields of late are filled with Ave Marias, IHS, and such other devout characters. The arms of the Italians are generally emblems and witty hieroglyphics.

The German achievements consist of multitudes of coats marshalled in one shield, to gratify the humour of their country, who are particularly proud of their pedigrees. Those of Poland and Denmark are as wild and monstrous as the people who bear them; but the French, who are good armourists, have reduced these things to certain and fixed rules of art. The Turks frequently use letters of the alphabet as a cognizance, because their religion prohibits their using any figures or images; and it is observable, that the Spaniards sometimes use letters in imitation

of the Turkish Moors, their neighbours, which it may be presumed crept in amongst them when the latter possessed their country. Amongst the accidental alterations of arms from the Crusades, we may remark that of Lord *Barkley* or *Berkeley*, who originally bore *gules*, a chevron, *argent:* but when one of that family took upon him the cross (that being the phrase in those days) to serve in those wars, afterwards added ten crosses in his shield, which are continued by his descendants down to this day. Beauchamp, Earl of Warwick, upon the same occasion, added six cross crosslets to his arms.—Most people acquainted with history, know the great esteem in which those services were held, being in defence of the Christian religion; therefore the cross was the most proper emblem they could bear to distinguish them from the Infidels they had to encounter. And at this time and place of rendezvous, most probably came into use the great variety of crosses which are found in coat armour, particularly among our ancient nobility and gentry.

But there are other bearings besides the cross, occasioned by the Crusades, for the *Pringles* and others, carried escalop shells to shew their devout pilgrimages. Those shells were the pilgrim's ensign in their expedition to holy places, which they fastened to their hoods and hats, and they were held in such esteem at that time, that Pope Alexander IV. allowed them to none but pilgrims who were truly noble. Likewise the family of the Douglasses carry a heart in their arms, in remembrance of their pilgrimage to the Holy Land with the heart of King Robert Bruce, in the year 1330, which was there interred according to that pious king's request. Moreover both bezants and martlets were first brought into use in that land;

and probably by the old French and Turkish wars, were introduced great numbers of fleur de lis and crescents, an instance of which we have in the arms of Sir Cloudsly Shovel, who had granted to him a chevron between two fleur de lis in chief, and a crescent in base, indicating thereby two great victories over the French, and one over the Turks, in which he was eminently serviceable. Arms therefore being taken in a general sense, may be said to be either public or private. Such are said to be public which have some sovereign authority or jurisdiction annexed to them. Of this sort are those borne by Emperors, Kings, and absolute Princes; these, in propriety of speech, cannot be said to be the arms of their stock or family, whereof they are descended, but do rather represent the nature of banners or ensigns, because whosoever succeedeth them in their authority use the same device, though they may be of foreign extraction. Private arms are such as are proper to private houses and persons, whether of a higher or lower degree, being peculiar to their family, and may be transferred to their latest posterity lawfully begotten.

The reasons which that learned author, Sir George Mackenzie gives for the invention of this art, are certainly good, being first, the great design that men had to perpetuate their own valour; secondly, the desire that governors had to encourage others to noble actions, by rewarding them with a cheap kind of immortality (or renown). Thus King Robert Bruce gave the house of Wintoun a falling crown, supported by a sword, to shew that the Seatons had supported the Crown when it was in a distressed condition; which Seaton, of Barns, yet bears, because he got the land which was disposed by adoption with the arms. And to Veitch was given a bullock's head, to remember

posterity, that the bearer had assisted that King with aliment, in bringing him some bullocks in his great distress: so that whatever the charge of any coat may be, some reasons can be assigned for its being so. How necessary then for such as bear arms, and those whose arms are lying dormant, to be properly acquainted with them.

Moreover, the utility of arms may be considered from the following observations: first, they shew us from what country or person their bearers have descended; thus the Maxwells and Ramsays bear the eagle, to shew their descent from Germany; the Ruthwens, the arms of Portugal, being descended from a king of that country; and the name of Marjorribank bears the cushion, to shew that they were Johnstowns originally; thus the Weems and Fyfes are known to be cadets of Mackduff; and the Colquhouns and Mac Farlans, cadets of the family of Lenox; and these, saith Mackenzie, are more sure marks of consanguinity than the surnames themselves, as may be known by many instances; and among others, the Shaws, in the North, are known to be Mac Intoshes by their arms. Secondly, they shew us the alliance of their bearers to other families, by the heiress from whom they are descended, whose arms are continued to be borne by their descendants; and by this means the memory of many great families, and even of clans and surnames in Scotland are preserved. Thus Scotland beareth a double tressure, flory counter-flory, in remembrance of the league betwixt France and them, in the reigns of Achaius and Charlemaign; yea, there are no better monuments to preserve the memory of many ancient and worthy families in England, than the quartering of such arms by their successors. By arms also we know whether the bearers are noble-

men or gentlemen, and of what dignity they are by their helmets, coronets, &c.; and in ancient days shields, and oftentimes the signet or seal, caused the bearers, who were killed in battle, to be known, that they might be honourably buried according to their rank. And by arms we are made acquainted with the original way of writing surnames; for instance, the name of *Tarbet* is wrong written, which should be *Turbet*, seeing they have three turbets fretted for their arms.

Again, they represent to our view who were the founders of towns, castles, churches, colleges, and other public buildings, as well as the ancient seats of our gentry. And it was a maxim in former ages, when a dispute arose concerning the right to any ruined building, that he whose arms were found thereon, was considered the most interested in it.

And what contributes more to the decoration of our antique buildings than the various armorial designs with which they generally abound, especially our religious establishments? Do they not excite in the spectator's breast pleasing sensations of admiration? Do they not fully evince that the owners thereof were benefactors to the edifice, whose arms in general are affixed to that part of the building erected by their donations? And in attending to these devices, we are oftentimes enabled to discover the names of the persons who founded this or that edifice. And is it not probable, that the descendants of those very persons may sometimes be gazing on the arms and property of their ancestors, and yet not know it, through the inattention which has been so long paid to this generous science.

Likewise there is much more implied in these things than the bare family insignia, which in itself

ought to be regarded, not only through respect to him or them who first so honoured our names, but in memory of our own immediate ancestors, from whose loins we ourselves may be descended, either directly or indirectly; for in former times the son was proud to inherit the shield of his father, which insensibly became a family emblem.

Thus it was that heraldry, originating in the earliest times of the feudal system, and encouraged by the employments and amusements of chivalry, gradually rose into a complete system, and adapted itself to the habits and manners of the times. It became intimately connected with the most important institutions of the state, it followed in the train of peace and war, an attendant upon national glory, and the guardian of private renown: yea, its mysteries were so profound, that it was deemed impiety to divulge them, and into which the Sovereign himself had no right to inquire. And it must be admitted, that it is interesting when some memorial of antiquity is preserved, and the knowledge of it must not only be grateful to individuals, but useful in a country where the wisdom of the people has established a difference in rank.

But as armorial bearings succeeded in place of the Roman images and statues, it may not be amiss to give a brief account of that practice. He who had the privilege of using the image of his ancestor, was termed *Nobilis;* he who had only his own, was calted *Novus* (equal to the first of the family using arms); and he who had neither his own statue nor those of his fathers, went under the name of *Ignobilis* (the lowest order of society).

These images or statues were made of wood, brass, marble, and sometimes in waxwork, or other-

wise depicted; and the better to represent the person intended, painted according to the life, and dressed out answerable to their quality, adorned with the robes of the offices they had borne, with marks of their magistracy, and the spoils they had taken from he enemy; and when any of the family died, these figures were carried in the funeral procession, instead of arms or escutcheons, as with us at this day.

SAXON HERALDRY.

ITS SYSTEMATIC ARRANGEMENT.

Having taken a cursory view of the science, it is evidently not confined exclusively to the rules of coat armour, nor the honours which they specifically imply; but is also used as a characteristic for the proper arrangement and discrimination of the several degrees of rank and power that have their basis in the feudal laws. This science being particularly connected with the institutions of that system, a knowledge whereof is calculated to elucidate history, by representing to our view many of the customs peculiar to the early inhabitants of Europe. The variety of changes produced by the contingencies of time, have effected considerable alterations with regard to the uses of heraldry. The warlike habits of our illustrious ancestors, and the feats of prowess in which they delighted, are now become obsolete; but whilst the honours of ancestry form such proud distinguishments among mankind, the science of heraldry will ever be considered with the deepest interest. A retrospect will evidence its then extensive application, and shew the relative situation it holds with modern times.

A Survey of the Heraldic System generally.

In the earlier ages, when Europe was emerging from a state of barbarism, and a general ignorance of written language prevailed, heraldic devices were designed to record the exploits of the noble and brave. These devices embellished the shield and vestment in war, and were also introduced amidst the appurtenances of grandeur and magnificence in the intervals of peace: they enriched the most splendid apparel, and formed decorations the most estimable to the dwellings of the great. In the hall of the fortified castle were displayed pensile against the spacious walls, the shields and helmets of its warrior-lord; ornamented with these honourable trophies, which addressed the imagination in the most impressive manner, they acted as a memento of past achievements, and as a powerful stimulus to a performance of the like heroic actions.

In the middle ages the bold and romantic adventures in search of fame, with which we are amply furnished by the history of the Crusaders, added to the pomp of chivalry, then at its acme, led further to the advancement of heraldry as a science. Devices then became more general, and were transferred to more durable materials, appropriated to use as well as ornament. Applied as monumental, and placed over the dormitories of the dead, they commemorate the honours of the deceased. Many of our venerable Gothic piles still contain these relics, which, to the scientific and cultivated mind, are pleasing reminiscences of antiquity, and illustrations of family and national history. Thus it is apparent, that heraldry, as a science, still concentrates utility and interest in

the highest degree, although its ancient customs and applications differ widely from modern times.

After the dissolution of the Roman power, and amidst the confusion of the dark ages, a new principal of subordination was introduced by the Goths, and established throughout all the kingdoms that arose on the ruins of the western empire. The territory of every kingdom was formed into districts, usually known by the general name of baronies, though differing in extent as well as in rank and influence. The greater barons were lords of entire provinces, where they exercised the rights and enjoyed the dignity attached to sovereign power. Their provinces were subdivided into other fiefs, whose possessors were, by the tenure of military service, vassals of the baron, and peers of the barony; in like manner the baron was a vassal of the king, and a peer of the kingdom. But the usage of fiefs varying in different countries, and in the same country at different periods, many other tenures sprang up besides those immediately relative to war.

After the establishment of the feudal system, already specified, those institutions which so forcibly mark that period of history, designated the "Ages of Chivalry," were produced by former habits, and the existing order of things. It is natural to suppose, that although their mode of life would be altered by their new situation, yet many of their former sentiments would still regulate their conduct; and that the honours of war, so assiduously sought after in their forests, would be their darling aim, when there was still greater scope for displaying them. In fact, the ardent and enterprizing spirit which generally characterised the people of the northern nations, continually inspired them to deeds whereby they might

attain glory and eminence. In progress of time, there not being vacant fiefs wherewith to reward the meritorious, or to gratify the ambitious, another order of dignity was conferred, with the greatest solemnity: this was the honour of knighthood, which was the highest degree that could be obtained from warlike achievements. It is from those knights or chevaliers that the feudal times are styled the ages of chivalry.

We are informed by Tacitus, that the first honours conferred on the German youth, was the public investiture with the shield and javelin; and it is also observed by Camden, that those military youths were called, in their language, *knechts*, as they are in ours. The spirit of chivalry, and the ideas which dictated it, also partook much of the general cast of their early manners: their character, even then, was marked by traits of the most elevated kind. An enthusiastic love of honour, a detestation of treachery and falsehood, the highest sentiments of generosity, and the influential bonds of friendship, were habitual virtues brought to the highest perfection among them. War being the element in which they delighted, the channel through which these feelings flowed was consequently impregnated thereby, and the rank they held in the favour of heaven, as well as in the hearts of the females, was estimated by their valour in arms. Influenced by such motives, it was not unusual for them, when on the point of some dangerous expedition, to bind themselves by the most solemn oaths, not to survive their chieftain; and for friends, as among the fraternity of knights in later times, to unite in mutual defence, or the revenge of each other's death. These ruling principles and inviolable attachments, being copied by posterity, became their general maxims, which diffusing themselves into the

education of the youth, early instilled similar feelings into their minds. These sentiments were afterwards considerably increased by the enthusiasm created in the youthful mind, from viewing the emblazoned trophies of the herald, which so conspicuously ennobled their acquirer; from listening to the songs of the troubadours, whose lays extolled the gallant knight, whose conquests had raised him to honour and renown, or who had gloriously fallen in defence of his country.

Hence it was the custom of the great, in order to mark the extent of their power and magnificence, to keep in constant attendance a numerous retinue of youth, children of their superior tenants, who thereby acquired the accomplishments conducive to their future fortune. The denomination, *page*, was given to such, previous to their investiture with arms. When arrived at proper age, the condition of esquire was next assumed; in that character they received arms, with which they were invested: the page was presented at the altar, where, after some ceremonies, the priest delivered to him a sword and girdle, bestowed with many benedictions. So soon as the youth was advanced to that estate, he attached himself to some valourous knight, of high renown, each knight being allowed the attendance of a certain number of *esquires*, according to his dignity. This excited to personal bravery: for the only path to the attainment of the highest honours of chivalry, was by the aspirant evincing courage, united with the finer sentiments of the heart.

The path to the highest elevation of chivalry, being thus open to the meritorious, it is not to be wondered, that every avenue to its attainment became crowded with competitors, especially when we con-

sider that the necessary virtues for the acquisition were so congenial to their nature, and that their ecclesiastical government imposed its offices as a duty. The aged too, adverted to their triumphs with pleasure; recounted their marvellous exploits, and used every means whereby they might incite the succeeding generation to exert themselves in meritorious acts. The mode of life also recommended itself to the youthful gallant, or the stout warrior, it being necessary for them, that they might extend their knowledge, and gain an acquaintance with the chivalry of the neighbouring nations, to visit their separate courts. Here they were received with the greatest distinction, each prince being desirous of attaching to himself as many of those brave partisans as he could induce by his magnificence, and the most flattering testimonials of respect. When publicly travelling, the armour of the knight, and the gorgeous caparison of his steed, were both highly embellished with his hereditary armorial bearings; his shield was constantly displayed, and by the badges thereon he was known, and this also proclaimed the birth of the visitant at the tournaments, tilts or justs, which were then so commonly held. Such customs contributed much to the improvement of heraldry; hence it was, that those warlike exercises were instituted as an impulse to heroic actions, which, together with the crusades, begun in 1096, rendered arms more elegant, by additional embellishments, and still more diversified by extending the number of charges; they also attached higher value to their acquirements, as without possessing such insignia of nobility, none could become candidates for the acquisition of honour, at the Olympic games of chivalry. The honour of the victory was also more enhanced by the prizes being

presented by ladies, who constantly prepared chaplets, and other ornaments, to reward the bravest knights. They also presented them with ribbons, or scarfs, which were termed ladies favours. This appears to have been the origin of the ribbons, which distinguish so many orders of knighthood.

The English nobility, whose predilection for those exercises was great, gained much renown for their general superiority in tournaments, &c.; to which they, in common with those of other nations, were also invited, when any such were held by the different European states. Segar gives an account of a splendid pageant of this sort, held in France, occasioned by the challenge of three French knights, named *Bonçequant*, *Roy*, and *St. Pie;* which challenge, according to that author, was as follows:

" The great desire wee have to know the noble gentlemen inhabiting neere the kingdome of France, and therewith longing to make triall of their valour in armes, have mooved us to appeare at Ingueluert, the 20 of May next, and there to remain thirty dayes. We also determine to be accompanyed with other noble gentlemen, lovers of armes and honour, there to encounter all commers with lances, either sharp, blunt, or both; and every man shall be permitted to run five courses.

" We likewise hereby give you to understand, that such order is taken, as every one of us shall have his shield and empreaze hanging on the outside of the pavilion, to the end if any of you desire to runne, then the day before, you may with a wand, or such a lance as you intend to run with, touch the shield, and whoso meaneth to try his fortune, both with blunt and sharpe, must touch the shield with either, and

signifie his name to him that has our said shields in keeping.

"It is moreover ordered, that every defender may bring with him one other gentleman, in lieu of a padrin, to encounter us both, or single, as it shall please them. Wherewith, we pray and desire all noble and worthy gentlemen (of what nation soever) to believe, that no pride or malice hath moved us to this enterprise, but rather an earnest desire to see and know all such noble gentlemen as are willing to make proof of their vertue and valour, without fraude or covin. In witnesse whereof, every one of us have signed these letters with our seales and empreaze. Written and dated at Montepesolane, the 20 of November, 1389.

(Subscribed) "Bonçequant. Roy. S. Pye.

It is said, that above one hundred knights and gentlemen repaired from this country to France, to accept this challenge, among whom were many noblemen of the first rank, and the English monarch (Richard II.) incognito. At the place appointed, they caused green pavilions to be erected, over the entrance of which they suspended their respective shields, &c. The sports lasted four days; during which the English knights gained much commendation for their honourable and skilful behaviour in the contest.

We shall now return to the earlier history of heraldry, and having set forth the reciprocal value which acted between armories and those splendid pageants that so oft recurred, especially in France, during the reign of Hugh Capet, will pass on to that interesting era, when the chivalrous and valiant of Europe united in one common cause, which had the

honour and protection of the Christian religion for its foundation; and although the ardour and enthusiasm evinced in its prosecution, were infuscated by superstition, and attended with cruelty, yet many benefits accrued from the association and union of so many different nations. Amongst the inventions and alterations which the necessities of the times produced, luminous additions were made to personal armorial ensigns, the principal of which we shall here notice.

The Turks, having got possession of Judea, demanded exhorbitant tribute of the Christians, who, from religious motives, visited the Holy land; and the pilgrims who possessed not the means of payment, were oft suffered to perish, even at the gates of Jerusalem, without the gratification of having fulfilled their vows. This conduct much incensed the European princes; and at the general council of Clermont, held in the year 1095, the hermit Peter, animated by zealous fervour, depicted the horrid barbarities of the Infidels, in such an alarming manner, that the council finally adopted the resolution of recovering the Holy Land by force of arms. Besides the infatuated bigotry which possessed every mind, the predominancy of the ecclesiastical power, which was sanguine in such a cause, rendered an active part in these expeditions eligible, for thereby absolution from sin in this world, and eternal happiness in the next, were supposed to be obtained. The martial spirit of the age also forwarded such designs: the noble, the brave, the devout, all hastened to enlist themselves in such a glorious undertaking; kings and princes disregarded their splendour and ease, and devoted themselves to the call of the church, and of its persecuted sons. By this means a numerous army was collected

from every part of Europe, and in the following year began the expedition, under the command of the brave Godfrey, Count of Bouillon.

Every individual engaged in those wars, had, as a badge of distinction, the form of a cross sewed or embroidered on the right shoulder of his surcoat; hence the expeditions received the appellation of Crusades. The cross was also varied in colour and form, in order that the different nations might thereby be distinguished. The national distinction of the English, was the white cross, as may be gathered from Tasso, who however more particularly refers to the third crusade, achieved within the same century as the first. The colour which the French then generally adopted was red, and their banner, which the King of France received in vassalage, from the Abbot of St. Dennis, was composed of red taffeta, or strong silk, plain, without portraiture thereon; it was called Oriflamme, and waved at the head of the French armies from the twelfth to the fifteenth century. The Flemings assumed the green cross; and those who belonged to the states of the church, were distinguished by the cross keys. Tasso, Bonjardo, Ariosto, &c. poets contemporary with different periods of the crusades, have exemplified in a beautiful manner, the splendid banners, and armorial ensigns, borne by the assembled nobles, which illustrated the then general bearings, which before that period were but simple in their design.

Much excitement was afforded to the Christian soldiers, during their campaign in Palestine, for the beautifying and adorning the armour, with ornaments as splendid and dazzling as their fancies could suggest, from the glittering grandeur of their adversaries' equipage. The military attire of the Saracens, was

richly and profusely adorned, and the luxuriant treasures of the East were combined with great warlike display in their camps. The high renown which attended those expeditions, and the desire of being considered to have acted with the greatest personal courage therein, which in those unenlightened times was generally believed to add to eternal, as well as mundane glory, caused the armorial acquisitions that had been so attained, to be continued and displayed in every way possible, with the greatest degree of elegance. The same causes also rendered them dear to the offspring of the acquirer, as symbols which perpetuated the memory of the piety, virtue, and valour of their ancestor; so that those bearings, thus assumed, became the hereditary gentilitial marks of families. Thus we have now taken a general view of the grand occasions which gave birth to heraldry, and effected its present useful, elegant, and scientific form.

Having now taken a general view of the science, we shall proceed to notice, more particularly, the progress of British Heraldry: but it may not be improper to observe, that devices, similar to heraldic figures, were early used in Wales; for Roderic, surnamed the Great, prince of that country, in 843, bore azure, a cross pattee fitcheé in the foot, or; he was descended from Cadwallader, who died about 690. Aviragus, the brother of Guiderus, and King of South Britain, so early as the year 45, is said to have borne the same; from whom the pedigree of Cadwallader has been traced It is remarked by Mr. Dallaway, that the different tribes of the principality of Wales, and the duchy of Cornwall, had not adopted the heraldic symbols of other nations before their subjection to the English, by the conquest of

King Edward I. and that by many of those families, scenes or delineations of particular circumstances, real or legendary, are still used as their paternal ensigns: such as the wolf issuing from a cave; a cradle under a tree, with a child, guarded by a goat, as used by the Davies's; and many others of a like nature; and that, since their intercourse with the English nation, the lion rampant, and the plain ordinaries, compose, with few exceptions, all the escutcheons they have adopted. That such symbols should have been used, is not to be wondered at; for, in the choice of simple emblems, they accorded with all other nations. It was natural that they should place on their shields the figures of wolves, which they hunted; or of goats, which were of such use to them; for in the early days of heraldry, men took for their armorial bearings, those things which were most useful and natural to them in their various pursuits.

The best authenticated and most early accounts we find on English record, of any devices having been used as marks of distinction, are about the period of the Saxon conquest. It appears, that when these conquerors made a partition of this kingdom, and established the Heptarchy, a particular device was assigned to each of the principalities, to be borne on their banners, whereby they might be distinguished. These devices were also considered as the gentilitial arms of the Sovereign of each principality; for when one of their princes succeeded to the supreme power, he still retained the device, or distinction which he had formerly borne. This was generally the case, till Edgar, surnamed the Peaceable, ascended the throne, when he added to the cross patonce, which we suppose was his provincial ensign, four martlets; which number was increased to five by Edward the

Confessor. On the completion of the conquest by William, we find the arms of Edward abandoned for those of the Norman Rollo; viz. gules, two lions passant, or; to those Richard I. added a third lion, which, from that time, became the hereditary bearing of his successors, and still continues to be the first and fourth quarterings of our national standard and coins.

The rapid progress and high estimation which attended heraldry in England, after the period of the Norman conquest, is apparent, from the early custom of uniting it with every branch of the arts; so that the display might be more public, and the effect more brilliant and imposing in the eyes of the commonality. The sculpture of the Saxons, especially in baso relief, the Normans applied to armorial figures, rendering them fit to be used as ornaments of buildings; and thus connected them with the lasting monuments of architecture.

The introduction of the mode that made armour the general internal embellishments of castle-halls, is supposed to have sprung from the custom prevalent during feasts, and other public solemnities, of suspending behind each knight his shield, &c. Painting in enamel and distemper, attained great perfection, even in those early centuries; and we are informed, that, during the reigns of the three Edwards, Greek enamellers resided in England, who both practised and taught the art. In the researches of antiquarians, specimens have been discovered which justify every conjecture. Among the decorations of this kind, in the nave of Westminster Abbey were forty escutcheons, supposed to have been painted about the year 1270. The figures discovered round the tomb of Edward Crouchback, Earl of Lancaster, who died in 1295; and the painting of the assassination of

Thomas à Becket, in Canterbury cathedral, both furnish armorial devices in this mode. The art of staining glass is contemporary with enamelling, and appears to have been much used as ornamental for the windows of churches. The uses of painting on glass, of the earliest antiquity, were appropriated to armories, scrolls bearing inscriptions, and portraits. In the windows of the cathedral at Chartres, Thebault, Earl of Blois, living in 1218, is represented "revetu son blazon," as it was then usually expressed. Several accounts of delineations in this mode, so frequent in this country, are given by antiquarians so early as the reign of Edward I.; and Mr. Warton places this custom in an era prior to the reign of Edward II.

At first, however, the cost of procuring the display of the arts was so great, that none but the nobles, and more wealthy knights, were able to procure it; but, in process of time, as this became more necessary, and the demand consequently greater, artists of inferior skill were encouraged, and in such numbers as sufficiently to evince the general usage of arms. Much information on this science has also been obtained from old rolls, illuminations of arms upon vellum, monastic chronicles and manuscripts, lists of knights serving in the royal camp, &c. In many of these last, the name and arms of each chief are very particularly detailed: one of the most ancient is entitled, "Les noms de Chevaliers en le Champ du Roo, Henri III. A. D. 1220." Another is the celebrated roll of Karlaverok, written in old French verse, wherein the banners and escutcheons of the chiefs, who attended King Edward I. in his expedition to Scotland, are most minutely described, and furnish specimens of the peculiarities of ancient blazonry. There is also another roll extant, in which is inserted

the names and arms of nobles, bannerets, and knights, in the reign of Edward II. amounting to two hundred and sixty.

Thus far, assisted by history and the researches of antiquity, we have attempted to prove the manner of the introduction, the original uses, and likewise the causes which produced the dissemination and general adoption of those distinguished symbols termed arms: but as it is the case with all sciences and arts, that when first established, they are in a comparative state of imperfection, with regard to the form they afterwards attain, so it has been with the science of heraldry.

In the reign of Richard II. were introduced several novel modes of blazonry. This monarch delighted in magnificent attire and personal splendour, and was the cause of every ornament being added that would more sumptuously adorn the apparel of the courtiers and nobles. Armorial bearings being found suitable for such purposes, they were no longer confined to the gorgeous array of the armed warrior, but formed the chief embellishment of the common habits of those who attended his court; and were frequently repeated on the just-au-corps, or bodice, the surcoat, and the mantle. A wider field was therefore now opened, not only for heraldic display, but also for invention, as it became common for the coat of arms, which before only admitted the hereditary bearings, now to be charged with those of the wife, by way of dimidiation or impalement, and likewise marshalling or quartering of heirs general.

Crests and cognizances were also multiplied; and the mode of placing the escutcheon between two animals, as supporters, became more frequent. Indeed every custom, whereto was attached an idea of gran-

deur, utility, or value, included the use of them; and not only on dress were displayed those distinguishing ornaments, but they were exhibited on household furniture, in architecture, on floors executed in Mosaic work, as may be seen on the pavements of the cathedral at Gloucester, and many other of our cathedral churches; also on plate, on the rich sepulchral brasses, the pilasters of the superb canopies, and often placed at each corner of the slabs of monuments; and, in fact, were introduced wherever any of their uses might be appropriated.

It is also related by Guillim, that Charles IV. of France, in consideration of the services of Bartholus, an eminent civilian, as a reward, gave him for his arms, or, a lion rampant, his tail forked, gules; which, at first, he feared to assume, judging himself unfit, as not being of martial renown; but that afterwards they were used by him and his posterity. The author also goes on to enlarge upon the utility of this precedent, and the benefit which accrued from such rewards being assigned to men, eminent for their virtues, which distinguish civil merit.

It frequently happening, that the superiors of religious houses were of noble families, they of course retained their own devices, and often gave them as the badges of their societies; but the arms of the monastery were mostly those of the founder. In the papal hierarchy, the gradations thereof were, in a great measure, analogous to the higher degrees of secular dignity; and many of the bishopricks and other prelacies had temporal baronies annexed to them, termed "dignified fiefs." Thus, in several cases, the secular and ecclesiastical powers were vested in one clerical prince or lord, which would thus connect with them many of the feudal customs.

Even chivalry itself was introduced into the church, and many of the clerical order acted as warriors. In the commencement of the twelfth century, Baldwin, King of Jerusalem, and Baldwin II. his successor, converted several of the fraternities of the monks (of the orders of St. Augustine and St. Benedict) into classes of knights, that they might defend the pilgrims who resorted to the holy sepulchre. Hence originated the various orders of chivalry, headed by a grand master, and joining the clerical regulations with a military profession. In addition to the ordinary badges of knighthood, there were certain forms of the cross prescribed for the devices of the respective orders. In war, these were displayed on scarlet surcoats, as armorial insignia, above their coats of mail; and in peace, were worn embroidered on their clerical mantles, on the left side near the heart.

After it was thought eligible to possess arms, and the bearing of them was restricted, it became customary for many who were not entitled to coat armour, to invent and use certain marks, though not fashioned according to heraldic rules. These were generally used by wealthy merchants and citizens; and when first invented, were adapted for the purpose of marking merchandise; but when they were displayed on escutcheons, they were found to answer the uses of distinguishing symbols: specimens are still to be seen, annealed on windows, or carved in wood and stone, about such buildings as they have erected. A shield of this kind is noticed in the Harleian MSS. and the following description given: "Theys be none armys, but a marke as marchaunts vse; for every man may take hyme a marke, but not armys, without an herawde or pureyvaunte." They were mostly composed of lines curiously joined together, by which

either the initial letters of the owner's name were formed, or whatever else his fancy suggested. Another practice had also become common, and of much esteem, especially among the ecclesiastics; this was the mode of using as arms, certain familiar figures, which were representative of the name of the bearer; such a mark of allusion was called a rebus. The custom is of French origin, and by them termed des armes parlantes. It was chiefly the employment of the monks to apply those rebusses to proper names; and so much was it approved by them, that almost every church dignitary had his rebus, although entitled to hereditary arms. The analogy was sometimes very remote, and could only be understood by interpretation. If the name ended with "*ton*," the tun or vessel, was generally used to illustrate it; as in the instance of Thomas Compton, Abbot of Cirencester, A.D. 1480, which was a *comb* and *tun*: it is exhibited in a window of stained glass, to which he contributed, in Our Lady's chapel, at St. Peter's, Gloucester.

Subsequent to the fifteenth century, cognizances became more generally used, and were worn by their retainers, and by the servants of the nobility, that thereby they might be distinguished. A more general knowledge of the elements of heraldry now became necessary, as they were introduced to domestic and common notice. Although, in the following reigns of Elizabeth and James, chivalry lost much of its original splendour, yet they were, in a peculiar manner, favourable to the diffusion of heraldic knowledge. The more ancient and honourable in family, were particularly tenacious of their bearings; whilst those who had risen, through a legal capacity, or commercial gains, to the rank of gentility, were ambitious to procure those ensigns.

The general distinctions made, were with respect to the rank of the bearer; the subjects were his precise gradation in the line of his descent, and his acquirements of honour and property. All coat armour was reduced under nine divisions, four of which were deemed perfect, and five imperfect. Of the perfect kind, were those warranted by regular descent, and called *abstract*, or of the heir male, without difference; *terminal*, or of the brethren of the right line; *collateral*, or of the brethren of the heir male; *fixal*, third degree by right line of male heirs. The imperfect arms were those granted by the king with a lordship; the gift of a king devised by a herald; the ensign of a Saracen won in the field; the heir female of the elder branch, and of bastardy; which last case is generally expressed by a *baton*, or truncheon, that is a short staff couped at both ends, called by the French a *baton peri*.

The art of quartering arms is undoubtedly an admirable means of showing, at one view, the representation of several different families; we cannot, therefore, be surprised to find that it was resorted to at so early a period as the fourteenth century, when armorial insignia were held in such high repute; and a nobleman, proud of the honours of his ancestors, could adopt no means to call to the mind of a beholder, the warlike deeds of his renowned progenitors more strikingly, than by placing their respective arms on his own shining buckler. Thus having traced the science through all its progressive stages of improvement, shewing its historical character and usefulness, we shall close this part of the subject with an ingenious and appropriate eulogium on heraldry, extracted from the "Londonensis," a work of considerable interest and merit.

" Heraldry, as clearly appears by the foregoing pages, is the constant and faithful companion of man through the different periods of his life. At his birth, she ushers him into the world by the real and appropriate title he ought to bear; in his youth, she amuses and instructs his mind by the display of her scientific rules and significant enluminures; when of age, she teaches him how to erect and decorate his family mansion, what shields of arms should swell in bold relievo over the portals of his castle, or adorn in historical array the frieze and cornices of his halls. Her classical pencil transfers the splendid honours of her pallet to the pannels of his carriage, enlivens with her seven-fold tinctures the liveries of his attendants, and embroiders his mantle with hereditary armories, which characterise and honourably distinguish him through public and private life. Heraldry has directed him in what rank to seek for his lovely consort, the fair partner of every social enjoyment; the pedigree of his ancestors is again unfolded to his view; and heraldry, with unerring hand, points out the names which courtesy of family distinctions have selected for his children. If the sound of the trumpet call him from these domestic comforts to nobler employments in defence of his country, the genius of heraldry stands by his side, holding as a mirror his trusty buckler, which she has so curiously wrought with the achievements of his ancestors, that we may say of him, as Virgil does of his hero, in a different view, " Avorum attollens humero famamque et fata suorum." So also, when his earthly career is run, and the tomb of his ancestors opens its storied valves to receive the remains of one whose life was gloriously spent in the service of his country; who so highly merited the affections of his relations, and the regard

of his friends, heraldry is still at hand, endeavouring to console the mourners for the loss they have sustained, by amusing the eye with armorial pageantry, calculated to animate and raise the drooping heart from grief. The family banners that proudly float around the hearse, or that wave in solemn procession through the streets, amid the admiring crowd, the sable vehicle, and the family escutcheons, the trappings of the horses, and the numerous shields which ornament the Gothic pile where the body is to be deposited; in one word, the whole of the pomp is marshalled by the hands of Heraldry, who, to defeat as much as possible the combined efforts of time and of death, officially consigns his name to her sacred records, as the last tribute she can pay to the memory of her friend." From all which it is evident, that neither our ancestors, or the learned of the present day, ever looked upon armorial bearings merely as a piece of pagentry to amuse the eye, but as matter of great moment and importance, not only to individuals, but to the nation at large.

We shall now lay aside the shield awhile, to look into the various appellations of the bearer, viz. the origin and use of names, which seems to have been nearly as ancient as that of man.

ORIGIN AND SIGNIFICATION

OF

PERSONAL AND FAMILY NAMES.

The first trace of surnames in history, is to be found in the pact made between the Romans and the Sabines, in which a special clause was inserted, that the Romans should add to their own names a Sabine name, and that the Sabines should in like manner take a Roman name, in addition to their own. These new names became the family or surname, and the old names continued to be proper in personal names; the former were called cognomina, and gentilitia nomina, and the latter prænomina; and in process of time, this custom was received into France and England.

Surnames began to be adopted in England under the reign of Edward the Confessor; but did not begin to be general until the reign of Edward the Second. Proper names with us are of two sorts, and are either called Christian names, as given at baptism, or surnames, being superadded thereunto. Here it may be proper to remark, that *sirname*, or *surname*, are both right, but used upon different considerations; the first being derived from *sire* and *name*, viz. the father's name: the second from the French word

sur, upon or over, and *nomme*, a name which signifies one name added to, or written over another.

The choice and use of these names have been various, according to the different customs of nations. Camden observes, that he never could find an hereditary surname in England before the conquest, and in Nesbit's Armory it is asserted, that surnames were not known until the tenth century. If not hereditary, however, they were certainly used in England before that period; but the ordinary distinctions then in use, were personal, and not descending to the children and succeeding generations of families.

The oldest and most natural names, seem to be those that are derived from complexion or stature, as *brown*, *white*, *long*, *short*, *fairhead*, *golightly*, *heavyside*, &c. Many are derived from trades or employments, as *smith*, *wright*, *taylor*, *cook*, *gardener*, *waller*, *capper*, or bonnet maker. Others are patronymies, as *Richardson*, *Robertson*, *Robinson*, *Johnson*, *Harrison*, *Thomson*, *Wilson*, &c. The system of distinguishing a person as the son of such a man, was also held in Wales, but in course of time, (for the sake of brevity) the *a* in *ap* was omitted; as *Evan-ap-Rice*, thus *Evan*, the son of Rice, became Evan Price. Another class from the place of birth, as *Garrick*, *Wilton*, *Bolingbroke*, *Eaton*, *Leeds*, *Teasdale*, *Thorpe*, *East*, *West*, *Eastcott*, *Westcott*, *Prescott*, &c. Another class from offices, or dignities, as *King*, *Lord*, *Noble*, *Knight*, *Steward*, *Clark*, *Major*, &c. Another class from animals, vegetables, or utensils, as *Swan*, *Crow*, *Dove*, *Rose*, *Bloom*, *Berry*, *Patten*, *Buckle*, *Scales*, *Wall*, *Chambers*, and *Kitchen*. Another class from astronomy, and agriculture, as *Heaven*, *Moon*, *Star*, *Cloud*, *Fielder*, *Hedger*, *Ditcher*, *Close*, *Lane*, &c.

The surnames in Domesday Book were brought in by the Normans, who not long before had taken them themselves, but they were mostly noted with the particle *de* before them, as *John de Babington*, *Nicholas de Yateman*, *Robert de Marisco*, *Anthony a Wood*, or at Wood, whence the very common names of *Wood* and *At* or *Attwood*, *Richard de Gravesend*, &c. The preposition or connecting particle *de*, between the Christian and surname, is of French extraction, and was introduced into England with William the Conqueror. It continued tolerable pure for about three centuries, after which it assumed in some degree an English garb, in the particle of. In process of time this also was dropped for the sake of currency and expedition, both in speaking and writing. In observations upon surnames, written by a peer of Scotland, in the reign of William the Third, it is stated, that when Margaret, Queen to Malcolm Canmer, King of Scots, with her brother Edgar Atheling, fled into Scotland from William the Conqueror, many of the English who came with them, and got lands in Scotland, had their proper surnames, as Mourbray, Lovell, Lisle, &c. using the particle *de* or *of* before them, which makes it probable, that those surnames had been derived from the lands which they or their ancestors had possessed. At this time there were no such surnames in Scotland, but after the arrival of the English (as above mentioned) those who then were possessed of baronies or lordships, began to take surnames from their lands, as Patrick of Dumbar, James of Douglass, John of Gordon, and yet it was a considerable time after, ere these surnames were transmitted to their children. Others though inheritors of lands, took for surname the name of some eminent person of their ancestors; the Highlanders adding *Mack* before it, as Mackdo-

nald, i. e. the son of Donald; and the Lowlanders adding son after it, as Donaldson, Robertson, &c. It is further to be observed, that those who had lands did at that time choose rather to take designation from them, than from the families whence they were descended, especially in the lowlands of Scotland, as for example, William I. of the House of Hume, is called Gulielmus, filius Gulielmi de Hume, and a while after, all the succeeding generations were called Hume; whereas in the other family whence they descend, there is found Patricius filius, Patricii Comitis, and Patricius de Dumbar Comes, and Patricius filius Patricii de Dumbar Comitis, and afterwards they were designed Patricius de Dumbar Comes Marchiæ, whence the surname of Dumbar became common to all his descendants.

Whence it is evident that the ancient descent of families is not so much to be found out by surnames, as by their armorial bearings, which are far more ancient, as appears by the families of Dumbar and Hume, whose arms differ only in tincture, the ancient way of distinguishing coats, especially in Scotland. Thus *Gordon, Ridpath, Nisbit*, surnames taken from the distinct baronies which they possessed in the same country, are certainly of one family, their arms differing only in tincture. It is also observable, that many who agree in surname, are not of the same family, their arms being anciently very different; and especially such surnames as were taken by those of low fortunes, or vulgar extraction, who were named from their occupations, and therefore persons of such surnames, being afterwards advanced to a higher rank for their virtue, had coats of arms granted them, and this occasioned the arma cantantia, which are sometimes found in heraldry. It is like-

wise clear that those who have surnames from lands in Scotland, are descended from such families as were possessed of these lands when surnames were first assumed, except such as have of late changed the names of their lands to their surnames, which are generally known in the neighbourhood. These observations, though they may be taken from the customs of Scotland, will generally be found to hold good in England, and do certainly denote the antiquity of families; thus, *Warton*, *Widdrington*, &c. Surnames taken from baronies, are noted and ancient families in the north; and *Hastings*, *Berkeley*, &c. in the south. The same observations hold good also in France, Germany, and Italy, and most other countries where surnames are in use.

In addition to these remarks upon Scotish names, we are told by Pennant, that most of the old names of the Highlanders were derived from personal properties. Thus, *Donald*, or *Don-shuil*, signifies brown-eye; *Finlay*, white-head; *Duncan*, brown-head; *Colin*, or *Co-aluin*, beautiful; and *Gorm-la*, a blue eye.

Surnames, however, have been assumed from innumerable other sources; some have taken their names from their offices, others from towns or villages, forests, hills, dales, trees, &c. From the alteration of names in early times it is, that at this day, many families who have neglected to keep up their pedigrees, are at a loss to account for the similar bearings of arms, by persons whose names are widely different, though they might all originally have been descended from one and the same common ancestor. Who, for instance, would ever think to look for the family and arms of *Botteville*, in the Marquis of Bath; and this only because in the reign of Edward VI. *John de*

Botteville resided at one of the Inns at Court, and thence was named *John of Th' Inne (Thynne);* or who would suspect that the poor deserted and exposed infant at Newark-upon-Trent, well known by the appellation of *Tom* among us, should afterwards be metamorphosed into the great *Dr. Thomas Magnus.*

In treating of the places and families of Furness, it is observed by West, that "when the conquest by the Saxons was completed, and the country divided amongst the chiefs, each conferred his name on his allotment; thus there is *Dalton, Pennington, Ulverston, Aldingham, Broughton*; originally written *Daltun, Ulverstun,* &c. *tun* being the termination commonly used by the Saxons in forming local names of familes;" hence Verstigan remarks, that,

> On *Ford* and *Ham* and *Ley* and *Tun,*
> The most of English surnames run.

In Cornwall they have an old proverb, applicable to the first, instead of the last syllable of surnames with them; thus,

> "By *Tre, Pol,* and *Pen,*
> You shall know the Cornish men,"

Dr. Fuller, in his Worthies of England, under the head of Cornwall, says, these three words are the dictionary of such surnames as are originally Cornish, and though *nouns* in sense, yet they may be called prepositions.

Thus, *tre,* signifieth a town; hence *Trefry, Tre-lawney, Tre-vanion,* &c. *Pol,* signifieth an head; hence *Pol-wheel, Pol-grean,* &c. *Pen,* a top; hence *Pen-kie, Pen-rose, Pen-kevil,* &c.

The ancestor of the noble family of *Spencer*, Duke of Marlborough, was *Robert de Spencer*, steward to William the Conquerer, from which office (dispenser) the name is derived.

The Saxons made little use of scripture names, and they frequently annexed the word *ling* or *ing*, to the father's Christian name, to denote the *son*, or younger, as *Edmundling*, the son of Edmund, &c. &c. About the middle of the tenth century, surnames were first introduced into Ireland, and in the eleventh, were adopted throughout that kingdom; when every family was obliged to add to the Christian name, that of some particular ancestor, renowned for piety or courage. The surname with the adjunct *O*, or *Mac*, was assumed only by the chief of the name. To this may be added from *good*, as quoted by Camden, that it was a custom among the ancient Irish, when the father died, for his son to take the name, lest it should be forgotten; hence the names *Fitz-herbert*, *Fitz-gerald*, derive their origin; not as denoting the individuals to be of spurious birth, as some have imagined, but in compliance with the custom observed before the use of surnames, when a person took his father's name, with the addition of his being his son, the prefix *Fitz* being a Norman word, derived from the French *fils*, a son.

But the remark which has been often made, that illegitimates may be known by their surnames, is perhaps not entirely unfounded; for it is highly probable that in cases where the father is unknown, or where he may not choose to have his offspring called after him, the mother's Christian name with *son*, has often been conveniently resorted to. Thus we have *Mollison*, *Bettison*, or *Betson*, *Anson*, *Jennison*, *Nelson*, viz. the son of Molly, Betty, Ann, &c. Some-

times the father's Christian name may be used for the same purpose; whence the great number of *Richardsons*, *Robertsons*, *Williamsons*, *Jacksons*, &c. The Hebrews, who were the first people that inhabited the earth, gave the infant its name as soon as born, from some striking accident relative to it. Names thus became commemoratives of the most remarkable pieces of family history, and there could be no doubt of who was meant by them, since there could be but one man of a name, and no man had more than one name, as *Adam*, *Jacob*, *Joseph*, &c. Thus if any one at that time happened to mention an action of *Noah*, or of *Abraham*, it would have been perfectly unnecessary and ridiculous to have inquired whether he meant that Abraham who was the father of Isaac, or that Noah who lived at the deluge.

The late Lord Orford used to relate, that a dispute once arose in his presence, in the way of raillery, between the late Earl Temple and the first Lord Lyttleton, on the comparative antiquity of their families. Lord Lyttleton concluded that the name of *Grenville* was originally *green-field:* Earl Temple insisted that it was derived from *Grand-Ville.* "Well then," said Lord Lyttleton, "if you will have it so, my family may boast of the higher antiquity, for *little towns* were certainly antecedent to great cities: but if you will be content with the more humble derivation, I will give up the point, for *green fields* were certainly more ancient than either."

SAXON ETYMOLOGIES.

Selected and compiled with considerable care, from various sources of unquestionable Authority.

ALDER, signifieth *of all*, and is abridged of the words *of all that are*, and used in the superlative degree, as for example: *Alder-best*, best of all; *Alder-earst*, first of all; *Alder-lest*, last of all; &c. Hence the name of

ALDERSON, the son of *Alder*, the best of all.

ASH, is derived from the first person having his dwelling near such a tree.

ALBERT, signifies noble or magnanimous.

ALLEN or ALLIN, is derived from the Saxon word *Alwine*, signifying beloved of all.

ARNOLD, cometh from *Earnhold*, one that upholds or maintains honour.

ALFRED, is peaceful, or *all peace*.

ARCHER, from his skill in archery.

ARROWSMITH, so named from the old trade of making the heads of arrows.

BACON, of the *beechen-tree*, anciently called *Bucon*; and whereas swine's flesh is now called by the name of *bacon*, it was only at first applied to such as were fattened with *bucon*, or beech-mast tree.

Bold, was originally written *Bald*, and signified quick, swift, or sudden; hence the name

Baldwin, is as much as to say, quick in vanquishing or overcoming.

Barnard, the true orthography of which was, in the time of the Saxons, *bearn-heart*: here observe, that our ancestors while yet they were Pagans, being a very valiant and warlike people, would sometimes desire to have their children imitate some such properties of courage, as they observed to be in certain kind of beasts, such I mean as they esteemed beasts of battle, as is among others, the bear, consequently *bearn-hart* (bear's heart) was first given to him who possessed a strong, resolute, and valiant disposition. The *n* in *bearn* makes the plural for bears: hence the plural of children, oxen, &c.

Bill, so called from the use of that weapon (battle-axe) in war, or otherwise.

Bond, not being free when that name was first given.

Bolt, of the straightness of his body, hence the term boltupright.

Bowyer, he that made or sold bows.

Bowes, of having charge in war of bowes or bowmen.

Cope, of his merchandise; hence the word cope or exchange.

Charles, in the ancient Teutonic, *Careal*, (which in Latin is written Carolus, and in modern English Charles) is as much as to say, all or wholly noble.

Crozier or Crosier, was first so called from bearing the ancient pastoral staff of our prelates.

Cuthbert, in the old Saxon language, signified a person well acquainted with learning, and of good understanding.

Dodd, of that thing anciently so called, which grow-

eth in the sides of waters among flags, and is of boys called a fox-tail.

DUNSTANE, a name given, as it seemeth, in recommendation of constancy or stability. *Dun*, is anciently a *hill* or mountain; *stane*, we now pronounce stone, consequently Dunstane is the mountain-stone, or as we might say, the stone in the rock or mountain (almost as much in signification as is in Hebrew the name of Peter.)

DUNN, a hill, commonly that which stretcheth or extendeth itself out in length. They call, in Holland, the sand banks which lie upon the sea side, *dunes*. The town of *Dunkirke*, rightly (in English) *Dunchurch*, first had that appellation by being situate in the *dunes*, or sand-banks. We yet in some parts of England call hills, downs.

EDGAR, was originally written *Eadgard*, and signified one who is faithful to his oath and covenant.

EBERARD or EVERARD, is also varied into *Everett;* and observe, that *Ever*, is in our ancient language, a *wild boar*, therefore *Everard*, or thus, *Everhart* (heart), is as much as to say, the heart or courage of a wild boar.

EDMUND, from *Ead* or *Eath*, an oath; and *mund* or *muth*, for mouth; therefore *Edmund* implieth a mouth of truth and loyalty.

EDWARD or EADWARD, is properly a keeper of his *oath, vow, promise,* or *covenant,* and is equivalent with *Edgar*, both importing one sense and meaning, *gard* and *ward*, *warders* and *garders*, being all one signification, namely, a keeper.

FARE, of a passage, or dwelling at at a ferry.

FRANK, now expanded into *Francis*, signifying *frank, generous*, and *free;* and first given in respect of bounty, liberality, or freedom.

Forester, and by contraction *Forster*, was an officer of account whilst the forest laws were in force; but here observe, that the name of

Foster, is *not* of the same derivation, it cometh from *Fodster-father*, or *Foodster-father*. *Foodster* was he who should provide food for the children, where the father was not found.

Fletcher (Norman extraction), he whose business it was to put the feathers to the arrows; from the English word to *fledge*, or from the French flêché.

Garrard, anciently *Gar-hart;* here *gar* stands for *all*, and consequently *gar-hart* is all heart, or courage.

Gilbert, is a contraction of *Gilberight*, a gild-brother, or one that is of a liberal and bountiful disposition.

Godwin, originally written *Gods-wine*. Wine, in the ancient Saxon language, signified *beloved*, consequently Godwin should be the *beloved of God*, and is in the Netherlands written gosen, or goson.

Heath, first so named from his dwelling on such a soil.

Holt, of his dwelling in, or at a wood.

Hurst, is also an old Saxon word for a woody place, as Stoneyhurst, &c.

Hunt or Hunter, of his office, dexterity, or skill in hunting.

Humfrey; *hum*, originally *home*, and *frey*, varied from *frid*, *quietude*, signifies home-peace, or domestic quietness.

Hugh, anciently written *Heughe*, and in the Netherlands they have a festive season which they call Heughtyde, which signifies joy and gladness.

Kemp, properly one that fighteth hand to hand;

hence, to kemp is to combat, and *camp-fighters,* or *kemp-fighters,* were those who made a profession thereof.

Lambert, is derived from *Lamb-hart,* the heart of a lamb, and first so named from possessing a meek and lamb-like disposition.

Leonard, originally written *Leon-hart,* namely, the heart of a Lion.

Lord, derived from *Laford* or *Hlafurd,* viz. an afforder of *laf* (loaf), namely, a bread giver.

Mills, formerly *Milles,* from his residence near, or at some mills.

Moore or More, of his dwelling by a moor, or moorish ground.

Milbourne, a local name, from residing near a burn or stream of water belonging to a mill.

Norman (properly Northman), the first of this name was so called from following Wiliam the Conqueror into this land.

Norden, or rather Northden, is as much as to say, the north dean or den, being opposite the south dean or den.

Osborne, from *Ouse,* a river, and *bourne,* a stream connected therewith.

Osmond or Osmund, from *os* or *hus,* a house, and *mund* or *muth,* a mouth; therefore *Osmund* is the mouth of the house, or speaker for his family; and

Oswald, a ruler or manager of the affairs of the house.

Palmer, a pilgrim returning from Jerusalem, and carrying a palm branch. Here we shall make a slight digression, with a view to gratify any family or curious individual of the above name. In the chancel of Snodland church, in Kent, lies

Thomas Palmer, gent. who died in May, 1407, and whose Epitaph runs thus: (the name of Palmer, signifying a pilgrim.)

Palmers all our Faders were,
I a Palmer lived here,
And travell'd still, 'till worne wud Age,
I ended this Worlds Prilgrimage:
On the blest Ascension Day,
In the cheereful Month of May;
A thousand with foure hundred seaven,
I tooke my Jorney hence to Heaven.

POINTER, a maker of points or galtraps, an iron instrument, formerly much used in war; it consisted of four points, so placed, as one always lay uppermost, thereby wounding the enemy's feet.

POOL, first so called from his habitation beside some lake or standing water.

PERKIN, is a term of diminution, implying *Little Peter*.

REVE or PORT-REVE, a name of office or jurisdiction, equivalent with our *Sheriff*, derived from the *Shyre-reve*; to wit, the Reve of the shyre.

REYNARD, originally written *Reyn-hart*, signifying a pure and clean heart.

REINALD or REINOLD, meaneth a *true champion*, unblemished in honour, and without corruption.

REYNOLDS, is the abreviation of *Reynoldson*, or the son of *Reinold*, as above.

RICHARD, formerly written *Ric-hart;* that is, *Richhart*, an abundant, plentiful, and liberal mind,

ROGER. It was at first *Rugard*, and afterward *Rugar*, and with us lastly, *Roger*. *Rou*, or *ru*, in old Saxon, is *rest* or *quietness*; *gard*, to *keep* or

preserve: thus *Rugard* (now Roger), is a keeper or preserver of rest and quietude.

Russell or Rassel, first so called in consequence of personal fatness.

Smith or Smythe, properly signifieth *to smite;* hence cometh our name of a smith, viz. a *smiter,* or one who strikes with a hammer; but before we borrowed the French word *carpenter*, all who used the hammer or axe, were called smiths or smitters, and for distinction, the one was named a *wood-smith*, and the other an *iron-smith;* thus in Latin we have *faber-ferrarius*, and *faber-lignarius.*

Snyde, from which the surname of *Sneyd* or *Snead* is derived, is *to cut*, and *snydre*, a *cutter*, which was also our ancient name for a *tailor,* before we had the name of *talieur* from the French.

Stringer, from making the strings of bows.

Theobald, now *Theobold*, signified in the old Saxon language, *speedy in virtue.*

Thorpe, our ancient word for a village, as *langthorpe*, &c.

Thorn, so named from some great thorn, or dwelling at a thorny place.

Thwaites or Thwaits, of cutting down, or felling wood.

Vandall, originally *Vandale*: *Wandel* in the Teutonic, is the same as *wander* in English; hence the Vandales were so called from their moving and wandering mode of life.

Wade, of his dwelling at a meadow.

Wake, of watchfulness.

Walter is synonimous with *Forester. Forest* and *Walt, Wald* or *Weald*, being all one with *Wout* or *Wood,* consequently *Walter,* being the name

of the officer or commander in the wood, is thereby become a surname.

WARRENER or WARENDER, the name of office of him that had the charge or oversight of a Warren, which by contraction now becomes *Warner*.

WARD, cometh from the office of *warden* or *guardian*, and is of the old Saxon School; hence we call him that keepeth watch at the Tower, a *Warder* or *Warden*, and they that keep watch at the Palace, the *guard*.

WRIGHT, first so named from living by labour or handicraft; and

YOUNG, of his fewness of years; hence the name of YOUNGER, &c.

By the following List will be seen the Derivations of many other Names.

Of the proper name of ALEXANDER, cometh the sirnames of Sanders and Saunderson.

Of ANDREW, cometh Androwes, Andros, and Anderson.

Of BARTHOLOMEW, cometh Bat, Bats, and Batson.

Of CHRISTOPHER, cometh Kit, Kits, and Kitson.

Of DAVID, cometh Davis, Davison, Daws, and Dawson.

Of EDMUND, cometh Edmunds and Edmundson (alias Edmondson.)

Of GILBERT, cometh Gibson and Gibbons.

Of HENRY, cometh Harris, Harrison, and also Hawkins.

Of JOHN, cometh Johnson, Jackson, and Jenkinson; which being contracted, becomes Johns, Jacks, and Jenkins.
Of LAURENCE, cometh Larkin, and Lauson, (alias Lawson.)
Of NICHOLAS, cometh Nicols, Nicolson, and Nicson (alias Nixon.)
Of PETER, cometh Piers, Pierson, Peterson, Perkins, and Perkinson.
Of RICHARD, cometh Richardson, Dicks, Dicson, Dickins, and Dickinson.
Of ROBERT, cometh Roberts, Robins, Robinson, Hobkins, otherwise written Hopkins, and Hobson.
Of ROGERS, cometh Hodges, Hodgeson, Hodgeskins, and Hodgekinson.
Of SIMON, cometh Simmes, Simpson, Simpkins, and Simcocks.
Of THOMAS, cometh Thomson, Tomkins, and Tomkinson.
Of WILLIAM, cometh Williams, Williamson, Wilson, and Willes.
Of WILKINS, cometh Wilkinson, Wilcocks, and Bilson.
Of WALTER, cometh Wats, Watson, Watkins, and Watkinson, and probably also Atkins & Atkinson.

Here we are to understand, that the ancestors of all such now-a-days, in this country, whose names end in *son*, or whose sirnames are derived from proper names, as above, have had other sirnames in times past, but by some means have lost them.

NORMAN ADVENTURERS.

And now, in order that those Houses may not be forgot unto whom the Conqueror disposed the Lands and Possessions of this Realm for their good services, I have here transcribed, out of Stow's History of England, the Names of his chief followers, as found in the Chronicles of Normandie, written in French, by Wm. Tayleur, of Rhoane.

Guilliam Mallet
Guilliam Fitz Osberne
Le Sire de Montfort sus Rille
Guilliam de Vielz Pont
Neel de Saint Saueur le Vicont
Le Sire de Feugiers
Henry Sire de Ferrers
Le Sire Dambemare
Guilliam Sire de Romare
Le Sire de Lichare
Le Sire de Tonque
Le Sire de la Mare
Le Sire de Nehabon
Le Sire de Piron
Le Sire de Beauson
Le Sire de Damnon
Le Sire de Soteuile
Le Sire de Margneuille
Le Sire de Tankeruille
Eustace Dambleuille
Le Sire de Magneuille
Le Sire de Grimsuille
Guilliam Crespin
Le Sire de Sainet Martin
Guilliam de Moulinous
Le Sire de Pins
Gieffray Sire de Mayenne
Affroy de Behunt
Affroy and Mauigr de Cartaict

Guilliam de Garennes
Hue de Gournay Sire le de Bray
Le Conte Hue de Dournay
Enguemount le Laigle
Le Vicont de Touars
Richart Donnemchni
Le Sire de Biars
Le Sire de Salligny
Le Boutellier Daubegny
Le Sire de Marre
Le Sire de Victry
Le Sire de Lacy
Le Sire du vall Darie
Le Sire de Tracy
Hue Sire de Montfort
Le Sire de Piqgny
Hamon de Brayen
Le Sire de Spinay
Le Sire de Port
Le Sire de Torchy
Le Sire de Jort
Le Sire de Riuers
Guilliam Moyon
RaoulTesson deChignelois
Rogier Marmion
Raoul de Gael
Aue Neel de Biars
Parnel du Monstier
Bertram le Tort
Hubert Robert
Le Sire de Seukee
Le Sire de Dormal
Le Sire de Brenall
Le Sire de Sainct Jehan
Le Sire de Bois
Le Sire de Homme
Le Sire de Saussay
Le Sire de Cailly
Le Sire de Semilly
Le Sire de Tilly
Le Sire de Romely
Martell de Basqueuill
Le Sire de Praux
Le Sir de Gonys
Le Sire de Sainteaulx
De Mullox.

The Archers of the Vale of Rueill, and of Bretueill, and of many other places.

Le Sire de Sainct Saen
Le Sire de la Rimer
Le Sire de Salnarinlle
Le Sire de Tony
Eude de Beaugien
Le Sire de Ollie
Le Sire de Sacy
Le Sire de Vassye
Le Bisquams de Chaymes
Le Sire de Sap
Le Sire Duglosse
Le Sire de Blamuille

Le Sire de Brencon
Levidam de Partenay
Raoult de Mormont
Pierre de Bailleul
Sire de Fescamp
Le Sire de Beaufault
Le Sire de Tillieres
Le Sire de Pacy
Le Seneschall de Torchy
Le Sire de Gacy
Le Sire de Doully
Le Sire de Sancy
Le Sire de Bacy
Le Sire de Tourneur
Le Sire de Praores
Guilliam de Colombiers
Hue Sire de Bollebec
Richart Sire Dorbec
Le Sire de Donnebos
Le Sire de Trois Gros
Le Sire Mont Fiquet
Hue le Vigot, alias Bigot de Maletot
Le Sire de la Haye
Le Sire de Bracy
Le Sire de Moubray
Le Sire de Say
Le Sire de Lasert
Bonteuillam Tronsebours
Guilliam Patris de la Land
Hue de Mortemer
Le Sire Donuiller
Le Sire Donnebant
Le Sire de Sainct Cler
Robert le Fits Herneys, Duke Dorlians
Le Sire de Harecourt
Le Sire Creuecure
Le Sire de Dancourt
Le Sire de Brunetot
Le Sire de Cambray
Le Sire Dauncy
Le Sire Fonteney
Le Counte Deureux
Le Sire de Roberchil
Alan Sergent, Count de Britaigne
Le Sire de Sainct Wallery
Le Counte Deden
Gualtar Guisart, Counte de Longneuille
Le Sire de Scouteuille
Le Counte Thomas Danbinale
Guilliam de Hoimes and Darques
Le Sire de Barreuile
Le Sire de Breante
Le Sire de Freanuile
Le Sire de Panilly
Le Sire de Glere
Tostamdubec
Le Sire de Mangny
Roger du Mont Gomery Comes
Almary de Touaers
Le Sire de Nime.

Besides a very great number of Knights and Esquires that were under them. Thus far out of the Chronicles of Normandy: the others following, are taken out of a Table some time in Battaile Abbey. Sussex.

Aumele	Bonylayne	Berrcuyley
Audeley	Barbayon	Barre
Angilliam	Berners	Basseuile
Argentoun	Braybuf	Blunt
Arundell	Braud	Beawper
Auenant	Bonuile	Bret
Abel	Burgh	Barret
Awgers	Busshy	Barneuale
Angenoun	Blundel	Barry
Archer	Breton	Bodyt
Asperuile	Belasyse	Berteuile
Amonerduile	Bowser	Bertine
Arey Albeny	Bayons	Belew
Akeny	Bulmere	Bushell
Asperemound	Broune	Beleners
	Beke	Buffard
Bertram	Bowlers	Boteler
Butrecourt	Banestre	Botuile
Bræhus	Belomy	Brasard
Byseg	Belknape	Belhelme
Bardolf	Beauchamp	Braunche
Basset	Bandy	Bolesur
Bohun	Broyleby	Blundel
Baylife	Burnell	Burdet
Bondeuile	Belot	Bagot
Barbason	Beaufort	Beawpount
Beer	Baudeiwne	Bools
Bures	Burdon	Belefroun

Barchampe
Camos
Canuille
Chawent
Chancy
Couderay
Coluile
Chamberlaine
Chambernoune
Cribet
Corbine
Corbet
Coniers
Chaundos
Coucy
Chaworthe
Claremaus
Clarell
Camuine
Chaunduyt
Claruays
Chantilowe
Colet
Cressy
Courtenay
Constable
Chaucer
Cholmelay
Corneuile
Champeney
Carew
Chawnos
Claruaile
Champaine

Carbonell
Charles
Chareberge
Chawnes
Chawmont
Cheyne
Cursen
Conell
Chayters
Cheynes
Cateray
Cherecourt
Chaunuile
Clereney
Curly
Clifford

Deanuile
Dercy
Dine
Dispencer
Daniell
Denyse
Druell
Deuaus
Dauers
Doningsels
Darell
Delabere
Delapole
De la Lind
De la Hill
De la Wate
De la Watche
Dakeny

Dauntre
Desnye
Dabernoune
Damry
Daucros
De la Vere
De Liele
De la Warde
De la Planch
Danway
De Hewse
Disard
Durant
Drury

Estrange
Escutauile
Escriols
Engayne
Euers
Esturney

Foluile
Fitz Water
Fitz Marmaduk
Fibert
Fitz Roger
Fitz Robort
Fanecourt
Fitz Philip
Fitz William
Pitz Payne
Fitz Alyne
Fitz Raulfe
Fitz Browne

Foke
Freuile
Faconbridge
Frissell
Filioll
Fitz Thomas
Fitz Morice
Fitz Hughe
Fitz Warren
Faunuile
Formay
Formiband
Frison
Finer
Fitz Urcy
Furniuall
Fitz Herbert
Fitz John

Gargraue
Graunson
Gracy
Glaunuile
Gouer
Gascoyne
Gray
Golofer
Grauns
Gurly
Gurdon
Gamages
Gaunt

Hansard
Hastings

Hanlay
Husie
Herne
Hamelyn
Harewell
Hardel
Hecket
Hamound
Harecord

Jarden
Jay
Januile
Jasparuile

Karre
Karron
Kyriell

Lestrange
Leuony
Latomere
Loueday
Logenton
Leuell
Le Scrope
Lemare
Litterile
Lucy
Lislay or Liele
Longspes
Longschampe
Lastels
Lind-sey
Loterell

Lindsey
Longuaile
Le Vawse
Loy
Lane
Le Dispenser

Marmilou
Moribray
Moruile
Manley
Malebranche
Malemaine
Muschampe
Musgraue
Menilebillers
Mortmaine
Muse
Marteine
Mountbocher
Malcuile
Mountney
Maleherbe
Musgros
Musard
Mautrauers
Merke
Murres
Montague
Mantalent
Mandute
Manle
Malory
Merny
Muffet

Menpincoy
Mainard
Morell
Morley
Mountmartin
Myners
Mauley
Mainwaring
Mantell
Mayel
Morton

Neuile
Neumarche
Norton
Norbet
Norece
Newborough
Neele
Normanuile

Otenel
Olibef
Olifaune
Oysell
Oliford
Oryoll

Pigot
Percy
Perecount
Pershale
Power
Paynel
Peche
Peureli
Perot
Picard
Pudsey
Pimeray
Pounsey
Punchardon
Pynchard
Placy
Patine
Pampilion
Poterell
Pekeney
Peruinke
Penicord

Quincy
Quintine

Rose
Ridle
Rynel
Rous
Russel
Rond
Richmond
Rocheford
Reymond

Seuche
Seint Quintine
Seint Omer
Seint Amond
Seint Leger
Soueruile
Sanford
Somery
Seint George
Seint Les
Sauine
Seint Glo
Seint Albine
Seint Barbe
Sandevill
Seint More

Towrs
Toget
Talybois
Tuchet
Truslot
Trusbut
Traynel
Taket
Talbot
Tanny
Tibtote
Trussell
Turbeuile
Turnile
Toter
Tauers
Torel
Tirell
Totels
Tauerner

Valence
Vancord
Vauasour

Vender	Vernois	Warde
Verder	Verny	Wardebus
Verdon	Vilan	Waren
Aubriede Vere	Umframuile	Wate
Vernoune	Unket	Wateline
Venables	Urnall	Wateuile
Venoure		Woly
Verland	Wake	Wyuell.
Verlay	Walenger	

Here followeth the Sirnames of the chief Noblemen and Gentlemen who came into England with William the Conqueror, as found set down in a very ancient Roll, in the possession of Thomas Scriven, esquire, 1615.

Achard	Bastarde	Biset
Aucrenges	Baignard	Blundel
Aielard	Baruile	Burdet
Aubeny	Brassard	Blete
Auenel	Berad	Barry
Aspreuil	Boygnard	Berri
Audeny	Barkaruile	Bracy
Akein	Baret	Brenenile
Arcy	Basset	Bounttuile
Alard	Bars	Butenile
Amile	Belet	Beamehampe
Aunmiduile	Beil	Burnel
Abbeuile	Breit	Bussel
Anduile	Boneit	Beleice
Albemarke	Bluet	Bonere
Aubrey	Brachet	Bodler
Archer	Buket	Botiler

Bogod
Burle
Baul
Brenbe
Brus
Butelem
Bricourt
Brian
Boch
Bozim
Bion
Bailoil
Brocheris
Bardulse
Bancan
Bussey
Beamuis
Bleis
Bauentre

Camule
Carenile
Cardeuile
Condrey
Cursey
Caulton
Caily
Corbet
Clare
Curtais
Curthose
Chamlin
Costentin
Comthense
Cozmir

Chalenges
Chastlem
Courtueis
Chawers
Curly
Conun
Crioile
Charles
Chen
Chaucer
Chandos
Cunly
Curly
Crely
Colenile
Cabot
Charnel
Chamel
Charel
Cheinie

Darcy
Dunstreuile
Douchampe
Despenser
Duredent
Driuall
Duket
Dreward
Delamare
Drunall
Dela
Denicourt

Eurous

Estotkirke

Faherburt
Fossard
Fresel
Freuile
Fressenile
Folenile
Firmunde
Fitzgeffray
Firpers
Fizwaters
Feskampe
Fizhu
Fizurs
Ferrer
Fornitall
Fineis
Fizbrian
Frison
Ferrers
Fohamble
Frignes
Fizgariz
Formentin

Gangy
Greminle
Gieunile
Gornumile
Gemile
Gerard
Giffard
Gondrell
Gorger

Goner
Gigod
Gaibit
Gibtot
Garin
Gunter
Gros
Grauntson
Gournay
Greis
Gamage
Gautere
Gorge

Hamule
Hantuile
Humchampe
Herebrace
Henile
Herenile
Hauet
Hachet
Haket
Haruy
Hanesy
Hersy
Hai
Hasard
Hausard
Hasser
Hubert
Hamelin
Harecurte
Hus
Hense

Jardin

Kemes
Keines
Kusac
Kosin
Kamais

Laci
Liar
Lunccy
Luret
Lucy
Lidet
Linguenile
Leuener
Licot
Lonecot
Louell
Lescei
Lambert
Lenn
Limare
Lisle
La

Maignard
Maureward
Mountford
Mountague
Mountbray
Maundeuile
Mortmer
Mansel
Maschy

Mungomer
Moruile
Meisy
Munty
Mounteni
Mulet
Mumfichet
Murtell
Morell
Musard
Maleit
Milere
Moleuorer
Manturners
Moreijs
Muelent
Meigne
Menul
Manne
Maceis
Mabuom
Mortem
Mansey
Maresthall
Morley
Martinas
Merdacke
Metun
Mameisin
Morin
Mire
Morim

Neemarch
Nepunt

Orniall
Oscuile
Orware

Passemer
Passenaunt
Picot
Pooruanger
Pers
Purcel
Pichard
Pypard
Pamel
Panel
Piterel
Peneral
Pleisy
Paueli
Pilet
Parly
Palet
Piket
Percy
Punchet
Pachet
Punis
Pandulfe
Pulem
Penir
Penne
Phanecourt
Pales
Prouz
Pirim
Peisim

Parteben
Puntfrait

Quinsi
Quatramars

Russel
Rydel
Roter
Rochell
Rooz
Richmount

Seintenile
Somery
Say
Suneli
Sorel
Seteplace
Spiuenile
Saundernile
Sonule
Soler
Sourrile
Stutenile
Soleny
Spigurnel
Seintbrenel
Soylard
Swywar
Saucer
Sausauer
Seniler
Saintcler
Senittomer

Seintleger
Saundenall
Sauage
Semtion
Saint-Mareis
Saucei
Sal
Seignes
Seintlis
Seintmoris
Seintgorge
Seintiore
Seint Quintin
Seintmore
Sauntzire
Saintchy
Setuans
Seint Royiz
Seinteleme

Toret
Turpet
Tramel
Torchapel
Tonny
Trussel
Tuchet
Toreuile
Truet
Tirel
Trans
Talebot
Turbenile
Tracy
Trussebut

Toc	Vinframile	Wimle
Tailpas	Veily	Wilby
Truan	Vaily	Wadel
Tener	Vaieus	Ward
Tisiure	Veisin	Wyschard
Tayleboys	Vorill	Waldeboef
Tauit	Venur	Wastucis
	Vauause	Warem
Verer	Vaus	Weirim
Vilers		
Vesty	Wydenile	Yuoire.

Cognomina Conquisitorum Angliæ cum Domino Gulielmo Duce Normania et Conquestore Angliæ.

King William first brought the Jews into England; and after receiving homage and oaths of fidelity from the Nobles, commanded that in every town and village, a bell should be rung at eight o'clock at night, and all fires and candles then to be put out, and all people go to bed; and also shaving of beards then became general throughout the land.

Amongst accidental or circumstantial Names and Arms, may be noticed the following instances.

Skene or Skeen.

The traditional account of the family of *Skene*, or *Skeen*, is, that about the year 1014, King Malcolm II. having defeated the Danes at Morlick, and killed their General, being then on his road south from the battle, was attacked by a ravenous wolf, and fiercely pursued for some miles, through the wood of Kilblain, which at that time stretched itself from the hill, still bearing the name of Culblein, and which hill is the boundary, and divides Cromar from Bræmarr, all the way to the forest of Stocket, in the town of Aberdeen's freedom, and bounded with the burn of Broadtach, near to which burn the wolf came up with the king, and was going to devour him, when a younger son of Donald, of the Isles, seeing the king's great danger, wrapped his plaid about his left arm, and rushing in betwixt the king and the wolf, he thrust his left hand into the wolf's mouth, and drawing his skene, which in the Gaelic language signifies a durk or knife, he struck it to the wolf's heart and then cut of his head and presented it to the king, for which piece of service, the king gave him all the lands from the said burn of Broadtach, which bounded the town of Aberdeen's freedom, for five miles west, to the place where the wolf had first attacked the king; and caused him and the lands with the great loch thereof to be called *Skene*, from the durk or knife with which he had killed the wolf. The durk or knife is still preserved in the charter-chest of the family at Skene, and bears the marks of great antiquity.

Dalziel alias Dalzell.

The arms of this ancient family, together with the origin of the name, arose from the following circumstance. About the year 840, King Kenneth II. being involved in war with the Picts, a favourite and near kinsman of his was taken by the enemy, and disgracefully treated and hung upon a gibbet; whereupon the King being exceedingly grieved, that the body of his friend should be so exposed, proffered a great reward to any one who would dare to rescue it; when, after some delay, a gentleman came forward and said to the king, *dalziel*, which signifies, *I dare*, and which he effectually performed to the King's satisfaction. Hence he and his posterity had given them for arms, *sable*, a naked man, *proper*, (and some old paintings represented the body hanging on a gibbet.) Crest, a sword in *pale*, proper. Supporters, two men in armour, cap-a-pie, with round targets. Motto, *I dare.* Thus the circumstance will be perpetuated to the latest generation.

Hay.

This is an occurrence of equal interest, relative to the illustrious family of *Hay*, a name famous all over Europe; descended from one *Hay*, a labourer, who in the time of King Keneth III. about 980, when the Danes had invaded the nation, gave battle and routed the Scots, near Perthe. This Hay perceiving his countrymen flying before the enemy, he and his two sons stopped them with their plow-gear, and upbraiding them for their cowardice, obliged them to rally; and the Danes supposing them to be fresh succours, the Scots got the victory, and the old man lying on the

ground wounded and fatigued, exclaimed, *Hei, Hei,* which word became a surname to his posterity. For which exploit, King Keneth made him one of the first rank about him, and rewarded him with as much land as a falcon flying from his hand, should measure out before he settled; on which account a falcon became the family crest; and for arms, *argent*, three escutcheons, *gules;* intimating that the father and his two sons had been the three shields of Scotland.

Aikman or Oakman.

This name originated in the officer who commanded the troops besieging *Macbeath* in the castle of *Dunfinnan*, ordering all his soldiers to march to the attack with branches of oak from Dunfinnan wood, in their hands; consequently he thereby acquired the name of *Oakman;* and from him all the *Aikman's* in Scotland are descended.

Macgregor.

The arms of this noble family was occasioned by the following circumstance: *Sir Malcolm Macgregor* was a man of incredible strength of body, and being one of the King's retinue at a certain hunting party, in a forest, his Majesty, having attacked a wild boar, was like to be worsted, and in great danger of his life, when Sir Malcolm coming up, asked his Majesty's permission to encounter the animal, and the king having hastily answered, "In do, bait, spair nocht," Sir Malcolm immediately torn up a young oak by the root, and throwing himself between his Majesty and the fierce assailant, with the oak in one hand, kept the animal at bay, till with the other he got an oppor-

tunity of running it through the heart. In honour whereof, his Majesty was pleased to raise him to the peerage, by the title of Lord Macgregor; and in order to perpetuate the remembrance of that brave action, gave him an oak tree radicated, in place of the fir tree, which the family had formerly carried in their arms; viz. *argent*, a sword in bend, *azure*, and an oak tree eradicated, in bend sinister, proper; in chief, a crown, *gules*. Crest, a lion's head, crowned with an antique crown, with points, supported on the dexter with a unicorn, *argent*, crowned and horned, *or;* and on the sinister side, with a deer, proper, tyned, *azure;* and for motto, *In do, bait, spair nocht.*

Graham or Graeme.

If the true orthography of this name be *Graham*, it is compounded of *gray-ham*, the dwelling place of *Gray*. But if *grame* or *graeme* is the proper spelling, then it is purely Saxon, and signifies angry, fierce, grim, austere, &c; and whereas the name was first taken in memory of that valiant man called *Graham*, who threw down part of the Roman wall, it is not improbable that the latter form is the most correct. There are at present families in England of the names of *Grime*, *Graeme*, and *Gream;* hence the names of *Gramston*, *Grimston*, &c. Also one of the Orkney Isles is named Grames-ey, that is, Grames Island, to this day. The ancient arms of this family is *or*, a wall in fesse, masoned proper, the top broken, in base a rose, *gules*, on a chief, *sable*, three escallops, gold. Crest, a cubit arm erect, holding in the hand, a chaplet of laurel, all proper.

Cunninghame.

The origin of the name and arms of *Cunninghame*, are as follows: *Malcome* the son of *Friskine*, who assisted *Prince Malcome* (afterward king, surnamed Canmore) to escape from Macbeth's tyranny, and being hotly pursued by the Usurper's men, was forced at a certain place to hide his master, by forking straw or hay over him; and afterwards upon that prince's happy accession to the crown, he rewarded his preserver, Malcome, with the Thanedom of *Cunninghame*, from which he and his posterity have the surname of Cunninghame; which, in the old Saxon language, signifies the *King's habitation*, and the shake fork in the family arms, is to perpetuate the above circumstance, to which also the motto, *over fork over*, refers.

Drummond.

The name and arms of *Drummond*, are also of peculiar origin, viz. *Or*, three bars wavy *gules*, relative to the name. *Drum*, in the ancient Gælic, signifies *high*, and *und* or *ond*, is from the Latin word *unda*, a wave; and so *Drummond* is an *high wave*, and that his family got such arms for services at sea is evident from the following narrative. The first ancestor of this family, was one *Morice*, son of George, a younger son of *Andreas*, King of Hungary, who succeeded his brother Solomon, whose Queen was aunt to St. Margaret, with whom Maurice came to Scotland as master of the ship; for besides the former derivation of Drummond, the word in several nations signifies a ship of swift course, the captains of which were called Drammont or Drommoners:

and the wavy lines refer to storms endured on that voyage.

Meldrum or Melgdrum.

The sirname of *Meldrum* or *Melgdrum*, is of great antiquity in Scotland; but whether the proprietors gave their name to the lands, or assumed their sirname from them, is not very certain. Their barony, or ancient inheritance, was sometimes called *Fe-darg*, or *Fen-darg;* also *Melg-drum*, or *Old* and *New Melg-drum;* the etymology of both is easily accounted for. *Fe* or *feach*, signifies a mire, and *darg*, red; *Melg*, is death, and *drum*, the back or ridge of a hill, so called either from the church-yard there, or from a battle fought near that place where many lives have been lost.

Trotter.

The traditional account of this family is, that a brother of the Lord Giffard having got a message from King James III. to repair to his court without delay, he made such haste on a hard trotting horse, that he was with his Majesty much sooner than could have been expected, and being asked how he came so quickly, he answered, that he had trotted on as fast as the beast could carry him; upon which he had the sirname of *Trotter* assigned him; and for arms, *argent*, a horse trotting, *sable;* furnished, *gules*, on a mount in base, *vert;* and in chief, a star of the third.

Munro.

The sirname of *Munro* is of great antiquity in the North. In a manuscript history of the family they

are said to be of the ancient Scots, who being banished their country by the Romans, fled to Ireland and the Western Islands, about the year 357, whence they returned some centuries afterwards; and that one *Donald*, son of *Occaan*, an Irish nobleman, who lived upon the water of Ro, in the county of Derry, came to Scotland with some forces to the assistance of King Malcolm II. against the Danes. Malcolm for his good services conferred great honours upon him, and gave him the lands of East Dingwall, in Rossshire, where he settled, which from him were called *Ferrin Donald*, or Donald's lands. He was also called *Bunro*, from the residence of his ancestors on the water of *Ro*, and thereafter by changing the letter B into M, was called Munro, and from hence the sirname. The arms of this family is, *or*, an eagle's head erased, *gules*. Crest, an eagle, close, proper. Motto, *Dread God.*

Macpherson.

The *Macphersons* deduce their descent from a warlike people in Germany, called the Chatti, who long resisted the Roman power, but being at last forced from their habitations by the Emperor Tiberius Cæsar, they embarked for Britain, and by stress of weather were driven to the north of Scotland, where they landed at a place called after themselves, Chatti's ness (or point), which afterwards gave the name of Caithness to all that part of the country. This is said to have happened in the reign of King Corbred II. about the seventy-sixth year of the Christian era. The name itself is derived from *Eugine*, the son of Murich, or Murdoch, who being born a younger brother, was bred to the church, and was parson of

Kingousie, then a large and honourable benefice. He lived in the reign of King Alexander II. and as sirnames about that time were become hereditary, he was called *Macparson*, or the *son* of he *parson;* and from hence the sirname of the family. The arms are, parted per fesse, *or* and *azure*, a lymphad or galley, with her sails furled up, her oars in action of the first, in the dexter chief point, a hand couped, grasping a dagger, point upwards, *gules* (for killing Cuming), and in the sinister chief point, a cross crosslet fitched of the last. Crest, a cat sejant, proper. Motto, *Touch not a cat but a glove.*

Maclean.

The sirname of *Maclean*, or more properly *Macgillean*, is derived from one *Gillean*, progenitor of this family. He was a man of remarkable fortitude, and a celebrated warrior; he was called *Gillean ni Tuoidh*, from his ordinary weapon, a battle axe, in Gaelic tuoidh, which is descendants wear to this day in their crest, twixt a laurel and cypress branch; and the posterity of this *Gillean* were called *Macgilleans*, in all ancient writs, or *Macleans* in the modern. The Macgilleans had their bards and senachies, as all other great families in the highlands had, and pretended to deduce their descent as far as King Fergus II. and some even higher; though they do not fix the precise time of their settling in the Isle of Mull.

Callendar.

The sirname of *Callendar*, carries *sable*, a bend betwixt six billets, *or*. This sirname is from the lands and castle of Callendar, anciently called *Callo-*

ner, from a Roman who founded that castle of Callendar, and called it after his own name *Calloner*, from *calo*, a fagot or log of wood, whose office it was to provide fuel for the Roman camp, and when arms came into use, those of that name took such figures.

Cameron.

This sirname is of great antiquity in Scotland, and the first of them had his name from his *crooked nose*, which the word *Cameron*, in the Celtic or Gaelic language imports. This name in ancient times was variously written, viz. Cameron, Cambron, and Cambrun, which are all the same; and Lochyell is the undoubted chieftain of this brave and numerous clan. In the MS. history of the family, as recorded by their bards and senachies, their origin is traced as far back as the reign of Fergus II. It is indeed acknowledged by good authors, that Angus, one of the progenitors of this family, married Marian, daughter of Kenneth, Thane of Lochabar, and sister of Bancho, who was murdered by Macbeth, the usurper, anno. 1020. Arms, *gules*, three bars, *or*. Crest, an armed arm, grasping a sword, proper.

Dick.

This sirname is also of considerable antiquity in Scotland, and it is the general opinion of our antiquaries, that they are of Danish extraction. That *Dick* or *Dyck*, in this country, has the same origin with Van-Dyke, or Lords of the Dykes or Dyke-Graafs, as they are called, an office of great trust and eminence, being the guardians of the bulwarks against the sea and rivers in the flat countries of Germany.

Smith.

The sirname of *Smith*, is also of great antiquity in Scotland, and of old was variously written, for *Smyt*, *Smyth*, and *Smith*, are all the same name, and sometimes they have been called *Gow*, which is Gaelic for Smith. The traditional account of their origin is, that they are descended from the clan Chattan; that Neil-Cromb, third son of Murdoch, of that clan, who lived in the reign of King William the Lion, was progenitor of all the Smiths in Scotland. This Neil-Cromb was so called from his stooping and round shoulders; he had a rare mechanical genius, applied himself to the business of a smith, and made and contrived several utensils of iron of very curious workmanship, and consequently took his name from his trade. The Davidsons are also descended from the above named Muriach or Murdoch, whose fifth son was called *David Dow*, or the Black, from his swarthy complexion, and was progenitor of all the Davidsons of Scotland.

Keith.

The origin of the arms of *Keith*, as anciently given, viz. *Argent*, on a chief, *gules*, three pallets, *or*, is thus transmitted to posterity. In anno. 1006, at the battle of Panbride, one *Robert*, chieftain amongst the Chatti, having joined Malcolm II. King of Scotland, with his followers, was very instrumental in obtaining a notable victory over the Danes where their king, Camus, was killed by the hands of this *Robert*, which King Malcolm perceiving, dipped his fingers in Camus's blood, and drew long strokes or pales of blood on the top of Robert's shield, which

have ever since continued in this arms a momento thereof.

But having already gone through many instances of English and Scotish achievements, it may be necessary to glance at our sister country Ireland, and notice, amongst others, the name of

O'Hara,

A family of high antiquity, who deduce their descent from *Iberius*, eldest of the four sons of Milesius, King of Spain, who, 1400 years before Christ, came into Ireland and subdued it. The arms of this ancient house are, *Vert*, on a pale, radiated, *or*, a lion rampant, *sable*. Crest, a demi-lion, *ermine*, gorged with a chaplet of laurel, proper, and holding between his paws, a like chaplet, fructed, proper. Besides the O'Haras, the O'Brians, Maccarties, O'Carrols, and several others, are of the same race.

But to demonstrate more fully, that families of different names, as above, are descended from one ancestor, we shall advert to the genealogy of the

Fitz-Geralds.

First, *Walter Fitz-Other*, at the time of the General Survey by William the Conqueror, was Castellan of Windsor; William, the eldest son of that Walter, took the sirname of *Windsor*, from his father's office, and was ancestor to the Lord Windsor, whose heir is the present Earl of Plymouth. From Gerald, brother to this William, the *Gerrards* of Brynn, and several other families are descended. The said Gerald, was in many old evidences styled *Fitz-Walter*, and some of his posterity on that account assumed

to themselves that sirname. *Maurice*, his second son, called himself *Fitz-Gerald*, and from him the family of *Fitz-Gerald*, whose mention occasioned this discourse, are derived. Now *William*, eldest son of the said Gerald, being possessed of the castle of *Karrin* or *Carrio*, in South Wales, his son *Odo* took to himself, and conveyed to his posterity, the name of *Carew*. And from *Raymond*, another son of the said William, descended the family of *Fitz-Maurice*, of Kerry, in Ireland. Hence it appears, that there are no less than six eminent families derived from the loins of *Walter Fitz-Other*, first mentioned, viz. *Windsor*, *Gerrard*, *Fitz-Gerald*, *Fitz-Walter*, *Carew*, and *Fitz-Maurice;* and all these bear the same arms, though sometimes with, but most commonly without any material differences, that is originally so; but where modern grants of augmentation occur (for personal services), the variation in this our day, is greater to a common observer unacquainted with original lines and figures.

But we shall conclude these interesting memoirs, with a brief account of the *Macalpin race*. This clan is universally admitted to be the most ancient in the Highlands. We find frequent mention made by Ossian, of Alpin, a friend and one of Fingal's most celebrated bards. In p. 258, he exclaims, "Son of Alpin, i. e. Mhic Alpin, art thou near? Where is the daughter of Toscar? Draw near, Mhic Alpin, to the song of the aged, the actions of other times are on my soul, &c. Draw near, Mhic Alpin, to the last sound of Cona's voice," &c. And after relating his own and Toscar's mighty actions, he concludes, "Such were my deeds, Mhic Alpin, when my arm of youth was strong, &c." The Macalpins are descended of these venerable sons of antiquity, whose

successors became kings of Scotland for the space of twenty-five generations. The ancient crest of the Macalpins, is a man's head couped, *gules*, gutty sanguine; with the Gaelic motto, *Cuinich bas Alpin* (i. e. Remember the death of Alpin), alluding to the murder of King Alpin, by Brudus, after the Picts defeated the Scots near Dundee, anno. 834.

The ancient seat of the family of Macalpin, is said to have been at Dunstaffnage, in Argyleshire, and there is a very remarkable cairn of stones at Longfeuchan, within a few miles of this place, where one of them is supposed to have died, or been buried, called Carn-Alpin, i. e. Alpin's monument. Here observe, that the families of Bruce, Baliol, Stewart, and the Macgregors, Macguaries, Mackinnons, Grants, and Macnabs, are all from this great Alpinian race.

The following lines by Mr. Hood will no doubt (in this place) be acceptable to the curious reader, and awaken many pleasing reminiscences of ancient times, contrasted with the customs of modern days.

A LAMENT FOR THE DECLINE OF CHIVALRY.

BY THOMAS HOOD, ESQ.

Well hast thou cried, departed Burke,
All chivalrous romantic work,
  Is ended now and past!—
That iron age—which some have thought
Of metal rather overwrought—
  Is now all overcast!

Ay,—where are those heroic knights
Of old—those armadillo wights
  Who wore the plated vest,—
Great Charlemagne, and all his peers
Are cold—enjoying with their spears
  An everlasting rest!—

The bold King Arthur sleepeth sound,
So sleep his knights who gave that Round
  Old Table such eclat!
Oh Time has pluck'd that plumy brow!
And none engage at turneys now
  But those who go to law!

Grim John o'Gaunt is quite gone by,
And Guy is nothing but a Guy,
  Orlando lies forlorn!—
Bold Sidney, and his kidney—nay,
Those "early champions"—what are they
  But *Knights* without a morn!

No Percy branch now perseveres
Like those of old in breaking spears—
  The name is now a lie!—
Surgeons, alone, by any chance,
Are all that ever couch a lance
  To couch a body's eye!

Alas! for Lion-Hearted Dick,
That cut the Moslem to the quick,
  His weapon lies in peace,—
Oh, it would warm them in a trice,
If they could only have a spice
  Of his old mace in Greece!

The fam'd Rinaldo lies a-cold,
And Tancred too, and Godfrey bold,
  That scal'd the holy wall!
No Saracen meets Paladin,
We hear of no great *Saladin*,
  But only grow the small!

Our Cressys too have dwindled since
To penny things—at our Black Prince
  Historic pens would scoff—
The only one we moderns had
Was nothing but a Sandwich lad,
  And measles took him off.—

Where are those old and feudal clans,
Their pikes, and bills, and partizans!
Their hauberks—jerkins—buffs?
A battle was a battle then,
A breathing piece of work—but men
Fight now with powder puffs!

The curtal-axe is out of date!
The good old cross-bow bends to Fate,
'Tis gone—the archer's craft!
No tough arm bends the springing yew,
And jolly draymen ride, in lieu
Of Death upon the shaft.—

The spear—the gallant tilter's pride
The rusty spear is laid aside,
Oh spits now domineer!—
The coat of mail is left alone,—
And where is all chain armour gone?
Go ask at Brighton Pier.

We fight in ropes and not in lists,
Bestowing hand-cuffs with our fists,
A low and vulgar art!
No mounted man is overthrown—
A tilt!—It is a thing unknown—
Except upon a cart.

Methinks I see the bounding barb,
Clad like his Chief in steely garb,
For warding steel's appliance!—
Methinks I hear the trumpet stir!
'Tis but the guard to Exeter,
That bugles the "Defiance!"

In cavils when will cavaliers
Set ringing helmets by the ears,
And scatter plumes about?
Or blood—if they are in the vein?
That tap will never run again—
Alas the *Casque* is out?

No iron-crackling now is scor'd
By dint of battle-axe or sword,
To find a vital place—
Though certain Doctors still pretend
Awhile, before they kill a friend,
To labour through his case.

Farewell, then, ancient men of might!
Crusader! errant square, and knight!
Our coats and customs soften,—
To rise would only make ye weep—
Sleep on, in rusty iron sleep,
As in a safety-coffin!

The following is an alphabetical List of all the known Clans of Scotland, with a description of the particular Badges of Distinction anciently worn by each Clan respectively, and which served as the distinguishing mark of their Chiefs.

Names.	*Badges.*
Buchanan	Birch
Cameron	Oak
Campbell	Myrtle
Chisholm	Alder
Colquhoun	Hazel
Cumming	Common sallow
Drummond	Holly
Farquharson	Purple foxglove
Ferguson	Poplar
Forbes	Broom
Frazer	Yew
Gordon	Ivy
Graham	Laurel
Grant	Cranberry heath
Gunn	Rose wort
Lamont	Crab-apple tree
M'Allister	Five-leav'd heath
M'Donald	Bell heath
M'Donnell	Mountain heath
M'Dougall	Cypress
M'Farlane	Cloud berry bush
M'Gregor	Pine
M'Intosh	Boxwood
M'Kay	Bull rush
M'Kenzie	Deer grass
M'Kinnon	St. John's wort
M'Lachlan	Mountain ash
M'Lean	Blackberry heath
M'Leod	Red wortle berries
M'Nab	Rose buck berries
M'Neil	Sea ware
M'Pherson	Variegated box-wood
M'Quarrie	Black thorn
M'Rae	Fir club moss
Munro	Eagles' feathers
Menzies	Ash
Murray	Juniper
Ogilvie	Hawthorn
Oliphant	The great maple
Robertson	Fern, or brechins
Rose	Brier-Rose
Ross	Bear berries
Sinclair	Clover
Stewart	Thistle
Sutherland	Cat's tail grass

N.B. The Chief of each respective Clan to wear two eagle's feathers in his bonnet, in addition to the distinguishing badge of his tribe.

EXPLANATION OF THE SHIELD, AND ITS VARIOUS DIVISIONS.

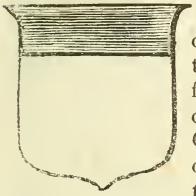
In proceeding to illustrate the principal figures in Coat Armour, it will, in the first place, be necessary to observe, that the shield, of whatsoever shape or make, was defensive armour for the body: therefore taking it hieroglyphicly, it represents the human figure, and for the sake of science, is divided into certain parts or points, as in example.

A. is the dexter chief point.—B. precise middle chief.—C. sinister chief.—D. honour point.—E. fesse point.—F. nombril point.—G. dexter base.—H. exact middle base.—I. sinister base; which shews the body with its members extended.

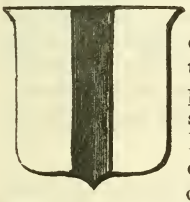
Some assert that the form of shields used by men, was taken from Adam's spade; and women's lozenge shaped shields from Eve's spindle. The Carthaginians made their shields of gold, the Romans of silver, and the Numidians of elephants' hides. The Grecians used russet shields. The people of Lucania, in Italy, situated between Calabria and Apulia, had their shields wrought of osiers or twigs, covered over with leather.

Now the most ancient, as well as the most honourable figures found depicted on a shield, are certain lines or divisions called Ordinaries, nine of which

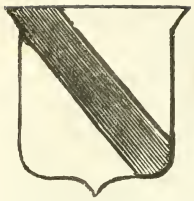
are honourable, and the remainder termed Sub-Ordinaries, that is less in esteem. Hence



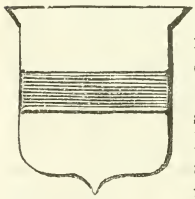
The *Chief*, is so called from occupying the head or chief part of the field. Smithurst rightly defines its place, content and signification, in the following words: "a Chief, contains the upper third part of the escutcheon, and shews that the first bearer was in authority or place of command when he received his coat, or had gained the place by his deserts." And this is the only ordinary which is composed of a single line, and for its esteem it occupies the first place amongst the honourable ordinaries.



The *Pale*, consisteth of two lines drawn perpendicularly from the top to the base of the escutcheon, comprehending the third part of the shield down the middle. The French inform us that soldiers of old carried pales of wood to encamp themselves, which they fixed in the earth. The word *palus*, signifies those pales with which cities or camps were guarded. The *pale*, according to the author of the British Compendium, signifies the bearer thereof to be one that stood upright to his prince and country, and according to the common adage, a downright well meaning man, one that boundeth himself within the pales of reason for the achievement of the common good. This ordinary is subdivided into the *pallet* and *endorse*. The first contains one half of the *pale*, the latter one fourth part of the *pallet*, consequently one eighth part of the *pale*.

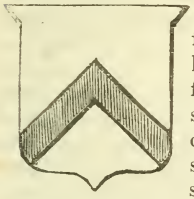


The *Bend*, is an ordinary consisting of two lines drawn from the right corner at top, called the dexter chief, to the left corner at bottom, called the sinister base, in form of a belt, shewing the first bearer to be valiant in war, and one who mounted on the enemy's walls. The content of the *bend* when charged, is the third part of the field; but uncharged, it is only the fifth. The word *bend*, is derived from the French word *bender*, which signifies to stretch forth, because it is extended betwixt those opposite points of the escutcheon in manner of a ladder used to scale the walls of forts and castles. Two bends may be borne in one field, but when more, they are termed *bendlets*, which is the dimunition of a *bend*. There are also the gartier and cotise belonging to this ordinary, the first being the same with the bendlet, viz. one half of the bend, the other one fourth part of the breadth thereof. But the bend sinister with its diminutives are placed exactly the reverse.

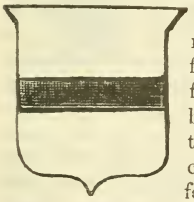


The *Fesse*, is formed of a two-fold line drawn across the breadth of the escutcheon, in the midst whereof is the very centre of the shield. Now this word *fesse*, is French, and signifies the loins of a man; wherefore it is by some taken to signify that which we call Baltheum militaris, or cingulum honoris, a belt of honour, because it divideth the field into two equal parts, itself occupying the middle between both. The bearing of this fesse or girdle, signifies that the

owner of such arms had performed some special service in the wars, it being usual for kings and generals, on such extraordinary occasions, to reward their soldiers with these military belts in token thereof. And this interpretation is warranted by great antiquity, for thus saith Joab, 2 Sam. xviii. 11, to the messenger that brought him the news of Absalom's being hung in an oak by his hair: "Why hast thou not killed him, that so I might have rewarded thy service with ten shekels of silver, and a girdle" (or an arming belt).



The *Chevron* is formed of a two-fold line spirewise, or pyramidical, like the ridge of a house. The foundation is in the dexter and sinister base points of the escutcheon, and the acute angle of the spire near the top thereof. The signification of the *chevron* in arms, is, that the first bearer was the promoter of his family, or the carrier-on and finisher of some great building. The chevronel contains one half of the above ordinary (in breadth), which is further divided into the couple-close, being one fourth part of the chevron, and is always borne by pairs.

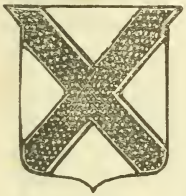


The *Barr* differs from the *Fesse*, not only in that it occupies but a fifth part of the field, whereas the fesse takes up a third part thereof, but also because the fesse is limited to one certain place of the escutcheon, viz. the exact centre or fesse point thereof, whereas the *barr* is not confined to any particular place, but may

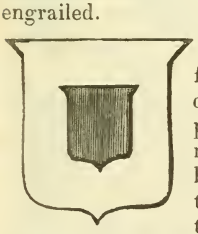
be transferred to any part of the escutcheon. Observe, first, if there be only one bar in an escutcheon, then must the same be placed as a fesse. Secondly, if two barrs in a field, the same must be so placed, as that the field may be divided into five equal parts, then shall each of them receive their just quantity. The *barr* in arms, signifies that the first bearer was serviceable in raising batteries or fortifications to the damage of his enemy, and security of his prince's army. This honourable ordinary is also subdivided into the *closet* and *barulet*, the first of which contains half the breadth of the barr, the latter one fourth part thereof, and must be borne by couples, or a fesse between two.

The *Cross*, is an ordinary composed of a four-fold line, whereof two are perpendicular, and the other two are transverse, for so we must conceive of them though they are not drawn throughout, but meet by couples in right angles, near about the fesse point of the escutcheon. The content of the cross is not always the same, for when it is charged, it must contain the third part of the field, but uncharged, it hath only a fifth part thereof. This, above all other ordinaries, is subject to various alterations, both in form and name, as couping, voiding, piercing, &c. Besides, there are a vast many smaller crosses and crosslets, which would be too tedious to enumerate. The bearing of this ordinary signifies affliction for the cause of religion; or that the ancestors of those who bear it in their arms, were in the wars against the Infidels, during the conflict to restore the Christian cause.

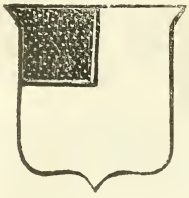
And of all crosses, the cross waved, shews the greatest affliction. The next figure amongst these honourable ordinaries to be treated of, is the Saltire, commonly called St. Andrew's Cross.



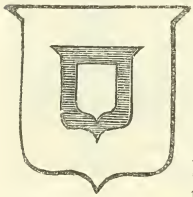
The *Saltire*, is an ordinary consisting of a fourfold line, whereof two are drawn from the dexter chief towards the sinister base corners, and the other two from the sinister chief, towards the dexter base points, and do meet about the middle by couples in acute angles. In former times this was made of the height of a man, and was driven full of pins, the use of which was to scale the walls of towns, which then were but low. From hence its bearing is said to signify honourable service at some siege. Now the content of the Saltire is the fifth part of the field uncharged, and a third part thereof, if charged (having any thing upon it). The Saltire is not altogether so much subject to variation by the different lines, as the cross and other ordinaries are; the chiefest in use is the saltire engrailed.



The *Escutcheon*, is an ordinary formed exactly to the shape of the outer shield, containing a third part thereof; and in heraldry denotes the first bearer to have won his enemy's arms, and also seems to testify that the bearer's ancestors carried arms in defence of their sovereign and country. This figure is also called an *Inescutcheon*, and is the same on which a man bears the arms of his wife when an heiress.



The *Quarter*, is an ordinary of a quadrangular form, resembling a banner, and laid as a charge upon the field, of which it contains one fourth part, as the term implies. The *Canton* is of like form, but of less content; the only difference between them, is, that the canton occupies but a cartel, or small part of the escutcheon, and the quarter comprehendeth a full fourth part thereof. Some authors are of opinion that a canton is a reward given to gentlemen, esquires, and knights, for service done by them; yet the quarter, in point of dignity, is to be preferred before it, and the escutcheon of pretence to them both.

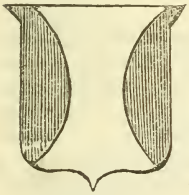


The *Orle*, is an ordinary composed of a three-fold line duplicated, admitting the field to be seen through the innermost space therein, inclosed, and is always borne voided. It shews the first bearer was so valiant as to fight till his shield was hewn through. Which interpretation itself doth in some measure indicate, and may be borne double or tripple.

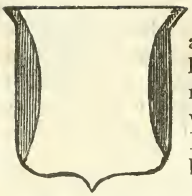
The *Pile*, consisteth of two lines formed after the manner of a wedge, that is to say, broad at the upper end, and lessening by degrees throughout with a comely narrowness, and meeting together at the lower end in an acute angle. The Pile is supposed to be a piece of timber, the nether part of which is sharpened to the

end, that it may be more commodiously driven into the ground for strengthening of foundations, whereof in heraldry it is taken to signify one that is excellent in fortifications, or rich buildings. But observe, when there is but one pile in the field, it must contain the third part of the same at the top, as in example.

The *Gyron*, is an ordinary consisting of two straight lines drawn from any part of the escutcheon, and making an acute angle in the fesse point of the same. A Gyron is the same which in Latin is called *Gremium*, which signifies a lapp, and is the space between the thighs, and thence perchance we call it a *Gyron*, from groyne.



The *Flasque*, is formed of one arch line drawn somewhat distant from the corner of the chief, gently swelling till it approaches the middle of the escutcheon, and from thence again decreasing in the like degree to the base point.—This reward is given by a king, for virtue and learning, and especially for service in ambassage, for therein a gentleman may serve his sovereign as well as the knight does in the field.—The *Flanch* is of the same form as the Flasque, but of smaller extent, and consequently of less signification; yet it is good armoury, and is derived from the French word *flans* (the flanks of an animal); yet is of more esteem than the following, which is solely for females.

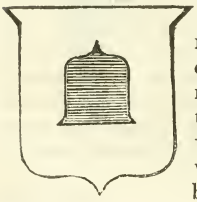


The *Voider*, is of similar shape and make with the above, but of less content. This is given as a reward to a gentlewoman for service done by her to the prince. But in such cases the Voider must be of some of the furs or doublings.

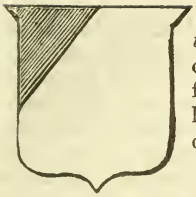
Having now furnished what is not generally to be met with, viz. the signification of these Ordinaries; I shall proceed, as a still greater rarity, to shew what is technically termed Abatements, or tokens of disgrace.

ABATEMENTS!!;

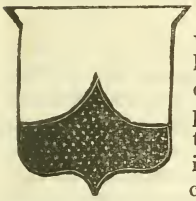
The first figure is the *Delf*, delve or spit of earth, exactly square, and placed in the middle of the coat, which is given to one that revoketh his challenge, or eateth his word; signifying that such a man deserves to have dirt thrown in his face.



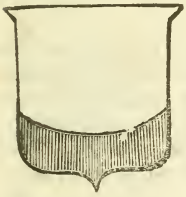
The second is an *Inescocheon* reversed, which is a small escutcheon turned upside down in the middle of the coat. This is due to him that discourteously useth widow, maid, or wife, against her will; or flies from his sovereign's banner.



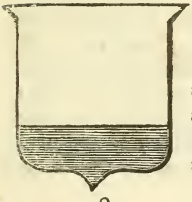
The third is a part pointed *Dexter*, that is when the upper right corner of the escutcheon is parted from the whole; and is given to him who boasteth too much of his deeds in war.



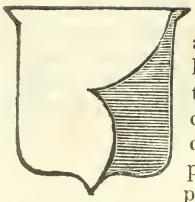
The fourth is a *Point in Point*, which consisteth of two curved lines, the ends joined in the middle of the escutcheon, and so both pass circularly to the sides near the bottom, thereby cutting off as it were a great part of the escutcheon; and is given to him who is unwilling to fight, or does not behave valiantly in the battle.



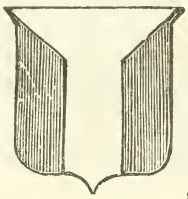
The fifth is called a point *Champagne:* it is made of one hollow arched line, which seems to hide or cut off the bottom of the escutcheon, but more at each side than in the middle. It is due to him that kills his prisoner in cold blood.



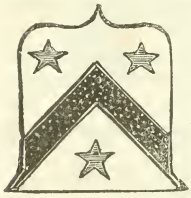
The sixth is called a *plain Point.* wherein the bottom of the escutcheon seems to be covered by a straight line, drawn from side to side, and is proper for him that inventeth lies or false news to amuse his prince.



The seventh Abatement is called a *Gore:* it consisteth of two hollow lines, one of which begins at the upper left corner, or sinister chief of the escutcheon, and the other at the middle of the base point, and so meet in the fesse point. It is proper for him that is a coward, or feminine hearted.



The eighth Abatement is called a *Gusset*, and is made by drawing a line a little sloping from the upper corner of the escutcheon, above one third of the breadth, and then letting it fall perpendicular to the bottom. The dexter Gusset is given to a lustful person, and the sinister to a drunkard.



The ninth and last, is when the whole coat is reversed, or turned upside down, which is never done but to the arms of the finished traitor. And if such coats are at any time after to be blazoned, it shall be by the common and usual names for *tinctures*, whereof it does consist, as *yellow*, *red*, *black*, &c. (not, *or*, *gules*, &c.) they being esteemed unworthy of any degrees, tokens or marks of honour. There are also other sorts of Abatements or marks of disgrace, yet they are such as heralds by oath at their creation are bound never to disclose, and consequently we must pass them over in silence.

As to the dignity of a Coat of Arms, that is to be inferred from the figures therein; and observe, that every animal must be interpreted in its best sense; as for example,—the fox is remarkable for his wit, and withal given to filching for his prey. If then this be the charge of an escutcheon, we must conceive the quality represented, to be his wit and cunning, but not his pilfering and stealing; and so on of all others. And since every empire, kingdom, and nation, have their distinct ensigns of sovereignty; of whatsoever beast, bird, or fish, it may be, that, is esteemed the most honourable amongst the people. Thus the bearing of the Lion is in chief esteem with us in England, and when rampant, shews a person ready upon all occasions for noble actions; consequently it is an hieroglyphic of a valiant man.—Thus the ancient and noble family of *Mowbray*, descended from Roger Mowbray, a Norman, who was made Earl of Northumberland by William the Conqueror, and slew in battle Malcolmbe, King of Scots, bore for arms, *gules*, a lion rampant, *argent*, as in example. The lion *passant*, shews absolute jurisdiction, or an ambassador. The lion *couchant*, signifies one who has given over public affairs; and the lion *dormant*, represents one who having been victorious, retires from the toils of war, and takes his ease. When a lion is crowned (as in the arms of *M'Dowal*, and others) it indicates complete success in war; and a lion with two heads (as in the coat of *Mason*) implies that the first bearer was a vassal to two princes, or over-lords, who each bore a lion in his arms at that time.

Amongst birds, the Eagle stands first in estimation. This bird is altivolans avis, an high soaring bird; her head is also enlarged with baldness as her years increase: see Micah, ch. i. v. 16. "Make thee bald and shave thee for thy delicate children; enlarge thy baldness as the eagle," &c. The eagle having her wings thus displayed, doth manifest her industrious exercise, in that she is not idle, but continually practiseth that course of life whereunto nature hath ordained her; and doth signify a man of action, ever occupied in high and weighty affairs, and one of a lofty spirit, ingenious, speedy in apprehension, and judicious in matters of ambiguity. For amongst other noble qualities in the eagle, her sharpness and strength of sight is much commended, and it is greater honour to one of noble offspring to be wise and of a sharp and deep understanding, than to be rich, powerful, or great, by birth. The eagle is the most honourable bearing of birds, and for its swiftness of flight, was called the Messenger of the Gods.

Again, the *Unicorn*, may also be used as a principal bearing. Concerning this invincible animal, Job saith, "Wilt thou trust him because his strength is great, and cast thy labour unto him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" And his virtue is no less famed than his strength, in that his horn is supposed to be the most powerful antidote against poison; insomuch, as the

wild beasts of the wilderness will not drink of the pools of water until the unicorn hath stirred it with his horn. From whence, the bearing of the unicorn is a representation both of strength and courage; and also of virtuous dispositions, and ability to do good ; for to have strength of body without the gifts and good qualities of the mind, is but the quality of the ox; but where both concur, that may truly be called manliness.

Amongst birds, next to the Eagle, may be ranked the *Pelican*. The Egyptian priests used the pelican for an hieroglyphic to express the four duties of a father towards his children, viz. *generation*, *education*, good *instruction*, and *example*. But the object of these remarks being to render the subject sufficiently interesting by contrast and variety, we shall next notice the *Wild Boar*, as in the arms of *Gilpin*, viz. *sable*, a boar passant, or.

This animal is counted the most absolute champion amongst beasts, for that he hath both weapons to wound his foe, which are his strong and sharp tusks, and also his target to defend himself, for which he useth often to rub his shoulders and sides against trees, thereby to harden them against the stroke of his adversary. The bearing of a boar, signifies a man of a bold spirit, skilful, politic in warlike feats, and one of that high resolution, that he would rather die valorously in the field, than secure himself by ignominious flight.

Among the feathered tribe, the *Cock* is next to be noticed. This bird is esteemed for his courage and perseverence, and is not to be restrained when victor, he crows in testimony of conquest; he is brave and vigilant; rather than yield to his adversary, he frequently fights until he drops down dead. Being the herald of the day, and the sentinel of the night, he may be properly termed the emblem of watchfulness and wisdom.

But as it is not my intention to enter into a systematic display of heraldry, but rather to furnish such historical matter as is not usually to be met with in reference to this science, I shall conclude this head with one more representation of rather a peculiar description, viz. *or*, a pillar, *sable*, entwined round with an adder, *argent*, by the name of *Myntur*. The adder thus enwrapped about the pillar, signifies *prudence* joined with *constancy*, both of which being united in men of high minds, do greatly avail to the achieving of noble enterprises. Hence the necessity of prudence in a prince, to manage the public weal in time of peace, and constancy or fortitude in the events of war. But as our limits will not allow of more examples, we shall proceed to lay before our readers, the nature and import of Armorial Colours.

COLOURS USED IN COAT ARMOUR.

Having now illustrated, both by rule and example, all the Ordinaries, together with several Charges used in Heraldry, it may now be necessary, for the further completion of this Treatise, to define the nature of tincture or colours, which shall be given in their truest interpretation. Tincture, is the different hue of arms and things therein. Colour, is the external dye wherewith any thing is coloured or stained, and this colour is either general or special.

By general colour is understood the proper and natural colour of each particular thing, whether the same be natural or artificial, of what kind soever, that are depicted in their external and proper beauty. In this respect, all colours may seem to pertain to this science, forasmuch as there is nothing in this world subject to the sight of man, but either is or may be borne in arms. Special colours are such as by a sort of peculiar propriety belong to this art. These colours are simple or mixed. The simple are white and black, and so called because they are the foundations of all other colours. The mixed are red, yellow, green, blue, purple, tawny, and sanguine, which shall be treated of according to their different degrees of dignity.

Yellow, is the first in estimation, and represents the glorious sun: among precious stones, the shining topaz; and among metals (the most valuable of all

others), gold. It is called in blazon, *or*, from the Latin word aurum, which signifies gold; or rather from the French word or, of the same interpretation. This colour, by reason of its similitude to so excellent and valuable things in the elementary world, doth signify wisdom, riches, magnanimity, joyfulness, and elation of mind.

White is accounted the next in dignity, inasmuch as it holdeth similitude with the moon, the sun's vicegerent; with precious pearls, and the metal silver; a metal so useful in traffic, that the copious French language use the word argent for silver and for money, which word is also the proper name of this colour in heraldry. It signifies chastity, virginity, a clear conscience, and charity.

These two are called metals, and it must be observed, that all arms consist of metal and colour, in a greater or lesser degree.

Red, among colours, is the first in rank, it represents Mars, the mighty god of battle; among precious stones, the durable ruby, and is the true vermillion. It is called in armoury, *gules*, from the Latin word *gula*, the throat or gills of a fish, which is always red; or it may be from the Arabic word *gule*, a red rose. In arms, it implies strength and boldness with hardihood.

Blue follows next, and is the colour of the heavenly canopy, representing the planet Jupiter, and the beautiful sapphire. It is called *azure*, by a corruption of the word lazulus, of lapis-lazulus, a certain sort of blue stone. It shews the bearer to be of a godly disposition and lasting renown.

Black is the most ancient of all colours (for darkness was before light, and without light all is black.) It is the colour of mourning, and possesses the fifth

place. Saturn is the planet to which it is compared; and also represents the valuable diamond. It is termed *Sable*, from the Latin word *sabulum*, that is, gross-sand or gravel. It signifies to the bearer, constancy, divine doctrine, and loss of friends.

Green is a most beautiful colour to the sight, being resembled to the gladsome planet Venus and to the glittering emerald. In blazon, we call it *vert*, from the French *verd*, which is derived of the Latin *viridus*, signifying green. It shews in the bearer, joyful love, bountiful mirth, and great gladness, with continuance.

Purple is a mixture of all the rest, and is the last that is in general use in English heraldry. This is a princely colour, yet appropriated to the planet Mercury, which is by the poets said to be serviter to the rest. Its stone is the amethist. We term it in blazon *purpure*, from the Latin word *purpura*, the name of a sort of shell-fish, of whose blood this colour was first made. It shews jurisdiction and justice.

Tawny, is compounded of red and yellow, and is by some heralds called *bruske;* but the proper term is *tenne*, deduced from the French, *tanne;* or the Italian, *tanetto*, a chesnut colour, to which it is not much unlike. It is not compared to a planet, the seven being taken up already, but to the dragon's head, a star which partakes of the nature of a planet; and among stones, to the jacinth. This being one of the stained colours, can have no very good interpretation. It signifies, vain glory.

Murrey, but in blazon *sanguine* (blood-red), is the other stained colour, and the last we have to treat of. To this is attributed the dragon's-tail, and the stone sardonix. The signification of it in arms, is, that the bearer was not over hasty to battle, yet overcame.

And observe, that both *tawny* and *murrey*, being stained colours, are never used for the fields of coat armour, but with the abatements, to express some blemish of honour or virtue in the bearer. But here let me remark, that these interpretations do not immediately apply to persons who may bear such things in their arms; for all the above named virtues and qualifications were peculiar to the first person only, to whom such coats were granted, that thereby posterity might behold in their arms what sort of characters their ancestors were. To this end it is requisite that all families, who have arms belonging to them, should be furnished therewith, which, by passing from one generation to another, would ultimately tend to the better distinguishing of their kindred, and preserve their immediate posterity from that confusion in which so many families are involved.

FURTHER ILLUSTRATIONS OF COLOURS.

Or, when borne with

Gules	Signifies	Courage.
Azure		Trust.
Vert		Joy.
Purpure		Charity.
Sable		Constancy.

Argent, when borne with

Gules	Signifies	Boldness.
Azure		Courtesy.
Vert		Virtue.
Purpure		Favour.
Sable		Religion.

Gules, when borne with

Or	Signifies	Desire.
Argent		Envy.
Azure		Ardour.
Vert		Strength.
Purpure		Justice.
Sable		Weariness.

Azure, when borne with

Or	Signifies	Cheerfulness.
Argent		Vigilance.
Gules		Readiness.
Vert		Enterprize.
Purpure		Goodness.
Sable		Mournfulness.

Sable, when borne with

Or	Signifies	Honour.
Argent		Fame.
Gules		Respect.
Azure		Application.
Vert		Comfort.
Purpure		Austerity.

Vert, when borne with

Or	Signifies	Pleasure.
Argent		Safety.
Gules		Freedom.
Azure		Gladness.
Purpure		Change.
Sable		Gaiety.

Purpure, when borne with

Or	Signifies	Riches.
Argent		Quietness.
Gules		Politics.
Azure		Fidelity.
Vert		Cruelty.
Sable		Sadness.

Thus having laid out, in a pleasing, and at the same time instructive manner, the mystic parts of this comprehensive science, we shall briefly notice such colours as were formerly used with great precision in the ancient church.

The colours held sacred in the Church of Rome, are, *white*, *red*, *black*, and *green*. *White* is worn in the festivities of saints, confessors, and virgins, if they were not martyrs, to shew their integrity and innocency; and in festivities of angels.—*Red* is used in the solemnities of the apostles, evangelists, and martyrs, who shed their blood for Christ.—*Black* is worn in lent, and other fasting days.—*Green*, which is made up of the three former colours, is worn between Epiphany and Septuagesima, between Pentecost and Advent.

Finally, that nothing of interest might be wanting, connected with this department of science, I shall here add a few remarks upon Crests, as detached from other armorial bearings.

A full coat of arms consists of the shield, supporters, crest, and motto. The shield and crest are independent of each other; but the supporters are dependant on the shield. The motto is applied either to the shield or crest. The ancients seem to have had very imperfect defensive armour, and their weapons to have been such as are common in countries in a state next to barbarity. But by the gradual introduction of the arts, and by conquest, complete armour was adopted; and the part formed to protect the head, undoubtedly must have been attended to, as of the greatest consequence. At first, the helmet appears to have been a conical cap, which came no lower than the ears, and even when it was curved to fit the head, it is likely that part of the face was unprotected. The form gradually improved, though at the same period it is to be found very various: it was flat, conical, curved, and bell-shaped, with a few holes before, for the admission of light and air; and it probably joined to the mail covering the neck.

There was a projection over the top of the helmet, the better to secure the head, which was called a crest, from crista, the comb of a cock; but the crest, in its proper acceptation, is an emblematic device, placed above all the other parts of the achievement. But when these figures were first used, they consisted of tin, iron, stiff leather, wood, and the like, being of some substance that could be fashioned into shape, and at the same time light and convenient; and this was fastened to the top of the helmet. When applied to ornament, plate, furniture, houses, or tombs, or embroidered on the vestments of the attendants on the great, they were painted exact resemblances of what was designed to be represented, or graven, according to the heraldic tinctures. One of the most

useful purposes to which both armorial shields and crests were applied, was in the seals appended to written instruments, &c.

Indeed, the use of the sigili, or "autograph seals," is very ancient, for we find them mentioned in various parts of scripture, as in the following passages, viz. Exodus xxviii. 11, xxxix. 14 and 30. 1st Kings xxi. 8. Nehemiah ix. 38. Esther iii. 12, & viii. 8. Jeremiah xxxii. 10. and Daniel vi. 17. These, however, were engraved on the collets or stones of rings, and it was not till a much later date, that hand stamps were applied to that purpose. A decree was issued by Cardinal Otto, who was Papal legate in 1237, by which the bishops were to bear on their seals, their title, office, dignity, and even their proper names. About this period mottos were likewise generally introduced. But the Marquis of Worcester's invention, in reference to hand seals, far exceeds every other effort of ingenuity for secret correspondence; in fact, before this time, there was no known method of combining movable characters in the matrix, for the purpose of varying the impression: the principle is simply this:—A frame, similar to those in which seals are generally mounted, having been first prepared, a number of moveable circles may be made to slide within each other, on one common centre. If three are employed, they should be engraved with the numerals, the alphabet, and, if intended for secret writing, the third circle may be furnished with any arbitrary signs that may suggest themselves. These, by means of a key, of which both the corresponding parties must possess a duplicate, may be combined to form the day of the week, month, year, &c. It would be found very useful in preventing and detecting the mistakes which so frequently occur in the delivery of

letters, if the seals in common use were provided with at least, two of these revolving circles, with the day of the month and hour engraved on their face, parallel to the stone. A particular part of the arms or cypher being used as an index hand, it would then show the precise hour the letter was sent, without the trouble of dating, &c.

It is not unlikely, that one source of the immense variety of crests, has arose from the younger branches of a family retaining the paternal coat, and assuming a different crest, and this may have given occasion to admit, that the crest may be changed, though arms may not.

But as crests and mottos, are usually borne together, it may be proper to observe, that the variety of the latter is very great. The meaning of an infinite member is now lost, consequently they appear intelligible. Some allude to historical events, some to public affairs, and others to private occurrences. Several relate to a family name, or the martial deeds of a progenitor. Many families have two mottos, one allusive to the arms, the other a sentiment, expressive of virtue or valour; but generally in a foreign language. Indeed, whatever tends to dark and mysterious purposes, and is only understood by a few, has always been more favoured than otherwise: hence heraldry is a sort of historical record; a memorial of antiquity; the most concise method of preserving the actions of the brave, and distinguishing the memory of the illustrious.

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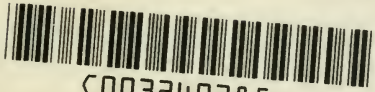

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